

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., June 26, 1930

NEW SERIES
VOLUME XXXII. No. 26

And now comes the period of union night services in the towns where people want a spiritual vacation.

Mrs. J. J. Cowser of Rio, Brazil, is in a hospital in Dallas. She and her husband expect to return to Brazil before Jan. 1.

Our sympathy is with brother O. P. Estes and other members of the family in the death of his father, A. A. Estes of Whitehouse, Tenn.

We shall be glad to have brother C. C. Morris of Ada, Okla., in Mississippi for a meeting. He assists Pastor Ellis at Columbia Aug. 12-31.

Mrs. Sally Garland Riggan died at Louisville, Ky., recently. She was the widow of Dr. Geo. W. Riggan, one of the Seminary professors, who died nearly fifty years ago.

Professor A. E. Tibbs of the Baptist Bible Institute and Miss Annie Nell Wyatt of South Carolina are receiving congratulations of their friends on their recent wedding.

Brother Fred Terry, Student Secretary at the University of Mississippi, goes this week to spend two weeks at Ridgecrest Assembly in conferences. He takes a group of young people from Oxford with him.

Dr. J. B. Philips resigns at Highland Park Church, Chattanooga, to give himself wholly to evangelistic work Aug. first. He has been greatly blessed in the work of evangelism and in his church at Chattanooga.

Dr. J. H. Hooks of Moorhead has accepted the call of First Church, Grenada, and will begin work with them Sept. 1. He has done a fine piece of work at Moorhead and will be a worthy successor to Dr. W. E. Farr.

Last Chance: Up to July first any one who sends us the names of two new subscribers and \$4.00 will receive free a copy of the Life of J. B. Gambrell, a book that costs \$1.50. This is the last chance on this proposition.

The Senior B. Y. P. U. of the Baptist Church at Canton rendered a special program Sunday night at 8 o'clock. This program took the place of the regular preaching service. The topic was, "The Inactive Church Member".

All regret to learn of the death of one of our Orphanage children last week. The little fellow was with a party of the boys and assistants at the Orphanage on their annual outing for fishing and swimming. He got into deep water and was unable to swim. Every effort was made to save him but without avail. Two who tried to rescue him were themselves sent to the hospital. The boy who was drowned was Lewis Williams of Poplarville.

The attendance at the District B. Y. P. U. Conventions is reported as "simply wonderful". Last week the meeting at Davis Memorial Church in Jackson was a success; and the one at Grenada, being the last, seemed to cap the climax, with an attendance of 462 registered from places other than Grenada. The total registration in the six conventions was 1,645.

Editor S. M. Brown of the Word and Way, Kansas City, has had a unique experience, having attended 48 sessions of the Southern Baptist Convention in the past 52 years. This is hard and perhaps impossible to parallel. He has been induced to write a book entitled The School of Experience. It is bound to be exceedingly interesting and we believe quite profitable to every reader. Some of his experiences will appear in The Word and Way.

Brother V. B. Tucker is superintendent of the Sunday School at Eeru and he is happy in the completion of ten new Sunday School rooms as an addition to their building; and all the other saints in Eeru are rejoicing with him. The Sunday School attendance has grown steadily and continues to grow. The record for four Sundays in June is, first Sunday 179, second Sunday 169, third Sunday 197, and fourth Sunday 170; the best in the history of the church.

First Baptist Church, Houston, J. B. Leavell pastor, has just closed an unusual revival, thought by all to be the best meeting in the history of the church. The pastor did the preaching and Homer Hammontree of Chicago led the singing. During the thirteen years of his stay the pastor has led in seven revivals. He has seen 7,880 people unite with the church. The singing of Mr. Hammontree is known from coast to coast as being wonderful in spirituality and charm. One hundred and sixty-six united with the church, including thirty-one professions of faith from Daily Vacation Bible School. All the subjects for the entire series were announced at the beginning of the revival and many heard them all. The church is in absolute harmony and stands in solid sentiment against the worldly pleasures which are sapping the life of many of our churches.

SUNDAY SCHOOL ATTENDANCE JUNE 22	
Oxford Church	203
Jackson, First Church	587
Jackson, Calvary Church	739
Jackson, Davis Memorial Church	323
Jackson, Griffith Memorial Church	273
Jackson, Parkway Church	161
East Side Sunday School, Jackson	15
Okolona Church	158
Offering \$7.69	
Meridian, First Church	722
Offering \$49.12	

SPECIAL SESSION OF THE MISSISSIPPI BAPTIST STATE CONVENTION HAS BEEN CALLED FOR JULY 15, 10:30 A.M., NEWTON, MISSISSIPPI

A special session of the Mississippi Baptist State Convention is hereby called by Dr. L. G. Gates, President of the Convention, to meet Tuesday, July 15, 1930, at 10:30 A.M. in accordance with the advice and approval of the officers of the Convention and as provided by article eight of the Constitution of said Baptist State Convention. The meeting will be held at the former Clarke College, Newton.

The purpose of the special session is three-fold:

First, to revise the Charter of the Mississippi Baptist Orphanage to make clear that both the legal and the equitable title to said Orphanage property is in the Mississippi Baptist State Convention;

Secondly, to give specific instructions to the Board of Trustees of the Mississippi Baptist Orphanage concerning the method by which the necessary funds with which to pay the purchase price of the former Clarke Memorial College properties at Newton, Mississippi, may be obtained, said Trustees having been authorized and instructed by a special session of the Mississippi Baptist State Convention, which session was held April 24, 1930, in Jackson, Mississippi, to acquire by purchase said properties;

Thirdly, to authorize the Clarke Memorial College Trustees to consummate the sale of the Clarke College properties to the Mississippi Baptist Orphanage.

THE MATTERS COMING BEFORE THIS SPECIAL SESSION OF THE CONVENTION ARE VITAL AND FAR REACHING AND OF TREMENDOUS IMPORT TO THE ENTIRE BAPTIST DENOMINATION THROUGHOUT THE STATE OF MISSISSIPPI.

Every known effort has been put forth to avoid calling this, another special session of the State Convention. Three meetings of the Orphanage Board of Trustees have been held, at which time efforts were made to carry out the instructions of the last session of the Convention. But each time the Board failed in finding a method by which the acquisition of the former Clarke College properties could be financed. Following these efforts on the part of the Trustees, a joint conference consisting of the Orphanage Trustees, the Executive Committee of the Mississippi Baptist State Convention Board, the Mississippi Baptist Education Commission, some Trustees and Presidents of Colleges, was held for an entire day to see if plans for financing the purchase of the former Clarke Memorial College properties could not be agreed upon. But after a full day's discussion, it was decided that no plan could be devised without a revision of the Orphanage Charter and specific instructions from the Convention with reference to a plan for financing the purchase. A week later another conference was held to see if it would not be possible to arrive at a solution and thus avoid another called session of the Convention. It was even more apparent in this last conference that the instructions of the former Convention could not be carried out without additional action by the State Convention as the Orphanage Board of Trustees were divided in their views with reference to the method for obtaining the funds with which to carry out the will and instructions of the Convention. It is with deep regret on the part of the officers of the State Convention that this session had to be called. But such course was deemed unavoidable.

The reasons given by members of the Orphanage Board, who felt that they could not carry out the instructions of the Convention, are as follows:

First, they held that they were limited by the nature of the Orphanage Charter and for that reason a revision of the Charter would have to be made before they could legally execute the Convention's instructions. Hence, the Board appointed a committee whose duty it would be to revise the Charter.

Again, it was their opinion, reinforced by legal

opinion, that they could not borrow money with which to carry out the instructions of the Convention until the Convention specified the method by which it was to be obtained.

All Baptist Churches in the State which co-operate with the State Convention in its work are urgently requested to select messengers to attend the special session of the State Convention on the above named date. Every church will have ample time to hold a service before July 15th and select messengers. Hence, every church can be represented.

The Constitution of the Baptist State Convention in article three provides the ratio of representation and the number of messengers to which each church is entitled. The Constitution reads as follows:

"This Convention shall be composed of messengers from Baptist churches in Mississippi which cooperate with the Convention in its work in the following ratio: each church shall be entitled to one messenger for the first 100 or fraction thereof of its membership and one messenger for each additional 100 members or major fraction thereof." Only messengers selected by their churches will be entitled to vote.

Messengers will make provision for their own entertainment. No night session will be necessary. Many of the messengers can leave home in the early morning of the 15th and reach Newton in time for the session. But it should be borne in mind that this session is just as important as the former session was. In fact, it is necessary for the purpose of carrying out the expressed will of the other session.

Officers of the Mississippi Baptist Convention:

L. G. Gates, President
Ernest Hawkins, Vice-President
Abner Polk, Vice-President
W. E. Lee, Recording Secretary
R. B. Gunter, Treasurer.

Dear Brother Pastor:

The above will furnish you with the necessary information. Please take due notice and govern yourself accordingly. We want the churches to be represented so that everything may be done according to Baptist polity.

L. G. Gates, President.

SUGGESTIONS FOR THE DEVELOPMENT OF SOUTHERN BAPTIST RURAL CHURCHES WHICH HAVE PROVEN RESULTFUL

By J. N. Barnette

We are discussing here what seems to be the correct way to go about helping our rural Baptist churches here in the bounds of the Southern Baptist Convention. Please study these suggestions in the light of the following facts: Sixty-six and five-tenths per cent of the white people in the territory of the Southern Baptist Convention live in the rural districts. Some of our states are predominantly rural. In Mississippi 87 per cent of the population is rural, in Arkansas 83 per cent, in South Carolina 82 per cent, in New Mexico 82 per cent, in North Carolina 81 per cent, in Alabama 78 per cent, in Georgia 75 per cent, in Tennessee 74 per cent, in Kentucky 73 per cent, in Oklahoma 73 per cent, in Virginia 70 per cent, in Texas 68 per cent, in Louisiana 64 per cent, in Florida 62 per cent, in Missouri 53 per cent, in Maryland 40 per cent, and in Illinois 33 per cent.

Farming is still the major industry of the South. If the rural people still continue to move to the towns and cities at the present rate, it will be a long time before our rural sections are deserted. The South must continue to be a great farming section. We have more white people in the rural sections of the South now than ever before. No one knows when we will come to the time where we have a decrease in the white rural population in the South. Some sections had a decrease during the past ten years, while others had an increase. What should we do? The following suggestions are made:

1. Conserve Our Rural Churches.

This is the first thing. We are great in numbers because we have gone everywhere organizing churches and reaching the people. Quoting

from *The Church and World Parish* by Elmer T. Clark, pages 274 and 275, "Most of the churches are rural; more than half of the rural congregations in America are in the South. The Southern Methodists and Southern Baptists are the two outstanding denominations, these having a large majority of all the white churches. Though many others are found, none offers even serious competition to these. Of these two, the Baptists are much stronger numerically."

This indicates that the Baptist growth is due largely to the rural policy of that denomination."

What is the policy referred to above? Surely, it is the policy of organizing churches in every community and ministering to the people where they are. There are many reasons why we should conserve our rural churches. Let us set them out and study them:

(1) Growth by Division.

All experience proves that we grow by division and not by consolidation. This is true regarding the matter of organizing more churches and is also true within our churches. In some communities, from three to five churches have gone out from the old mother church. This church has as many or more members as formerly while some of the additional churches have as many members and some many more. The old mother church would not and could not have ministered to this vast number of people. We have grown in our Sunday School work by starting additional classes and additional departments. Anyone conversant with the program of Southern Baptist Sunday School work will testify to this fact. This principle is the law of life. It is true in the vegetable kingdom. It is also true in the increase of the population. This family divides, other homes are established. This is the law of the Kingdom of God.

God had to scatter the church at Jerusalem in order to have his message carried to lost people where they were. We are going to build more great churches with hundreds of members in our great cities. We are going to build great churches with many members in some of our densely populated rural communities, but at the same time, we must keep our churches where the people are whether they be many or few.

(2) Different Constituency from the Public School.

We have five times the constituency for the rural churches as for the rural public schools. The rural public school constituency is from six to sixteen. The rural church constituency takes in all of life.

(3) Attendance Voluntary.

In the public school attendance is by legislation.

THE CONSOLIDATED RURAL PUBLIC SCHOOL WOULD BE A FAILURE WITHOUT THIS.

In a rural Baptist church, the attendance is voluntary. In any undertaking where the attendance upon the meeting or the securing of business depends upon the voluntary cooperation of the people, we must go where the people are. Modern business has seen and is utilizing this method. In the city where the writer lives, one banking business has twelve banks in different sections of the city. The great mail order houses are putting retail stores all over the country. They are going to the people.

As far as the "big business plan" is concerned, Southern Baptists have practiced consolidation since the beginning of our work. We have organized the Southern Baptist Convention with at present a total of eighteen states included, and more than 24,000 churches cooperating. But like the great business concerns of the world we will succeed in proportion as we reach the people where they are.

(4) Tends to Neglect Needy.

It may be possible to build a few strong rural churches but in so doing we would lose many of our present members and leave the majority of lost people out of touch of a Baptist church. I am quite sure that only those vitally interested would go to the consolidated church. Those real-

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Housetop and Inner Chamber

Harry M. Pippin resigns as educational director at First Church, Columbus, to locate at Ozark, Ala.

Four pastors from the Pacific coast went to the Northern Baptist Convention in Cleveland, Ohio, by airplane.

There were 23 additions to the church at Duncan in the meeting in which Pastor G. A. Ritchey was assisted by Dr. W. A. Hewitt.

The University of Chicago has thirty trustees, of which number ten must be members of a Baptist church, according to the recently revised constitution. The original charter, twice changed, provided that two-thirds of the trustees be Baptists.

What are we crying about? The wail goes up all over the land that receipts for missions have fallen off. Is there no joy that over 13,000 people were baptized last year in our foreign mission churches? Is it the money we are interested in, or the souls of men?

In speaking against the union of Northern Baptists and Disciples in their cooperative work Dr. J. Whitcomb Brougher of Boston said: "The majority report is like the camel pushing his nose into the tent; next we will have his neck in; then hide, hoof and hump and soon the whole camel will be in; and we'll all be 'camellites'." Dr. Brougher is in a class all by himself.—E. Godbold in W. & W.

On another page will be found a call by the officers for a special meeting of the State Convention, July 15 at Newton, and the reasons for the call. Bearing in mind that only those elected by their churches are permitted to vote, it will be necessary for the churches to select messengers. Every church is entitled to one messenger, and one additional messenger for every 100 members over the first 100, or major fraction thereof.

Mr. C. A. Martin was ordained to the work of the ministry by the Clinton Church on Wednesday night of last week. Dr. B. H. Lovelace preached the ordination sermon and Rev. H. L. Byrd led the ordaining prayer. He had been examined on the previous Monday evening by a council of which Dr. Lovelace was chairman and Mr. Hailey was clerk. Brother Martin is a member of the junior class in Mississippi College, coming from Martinsville in Copiah County.

Second Avenue Baptist Church, of Laurel, Miss., has just closed its most successful meeting in the history of the church. Bro. B. L. Davis, of New Orleans, came to us on the first Sunday in June and labored with us two weeks. The meeting was a success in every way. The church was revived and strengthened. We had forty-two additions, thirteen for baptism. Most of them were grown and heads of families. Bro. Davis is a fine worker and is growing stronger all the time. We are looking forward to see him take his place among the very best preachers of our day. Bro. Davis is with Bro. Hardy and his fine folk, at Shuqualak this week and next.—J. W. Fagan, Pastor.

Corinth: We have just concluded a great meeting of two weeks duration. Dr. W. M. Bostick, of Clarksdale, did the preaching. He is a great Gospel preacher with plenty of evangelistic fervor. The hearts of our people were stirred as never before by his great and appealing Gospel sermons. Congregations filled the auditorium twice each day. Mr. Carlyle Brooks, of Atlanta, Ga., led the singing. He contributed a service with his clear and sweet tenor voice and beautiful, modest spirit in organizing and directing the music. He is a great helper in a meeting. There were forty-six additions to the church. The whole church life was richly blessed.—T. W. Young.

Gifts to Yale University in the last year are said to total \$10,000,000.

Closed a good meeting at Jackson, Alabama, June 15, with 67 additions to the church.—W. F. Frazier, South Side Station, Springfield, Mo.

The Eighteenth Amendment can never be repealed as long as thirteen states vote for it to stay in the Constitution. How long do you think that will be?

The Supreme Court of Colorado puts the ban on "companionate marriages", saying that they are nothing more in effect than an attempt to legalize prostitution.

Senator Brookhart of Iowa in opposing the appointment of MacNider to be minister to Canada made some quite uncomplimentary remarks about the American Legion Conventions.

Pastor McGill had brethren W. W. Kyzar and Atley J. Cooper with him in a meeting at McLain. After several days of hard work the blessing came and there were eight additions to the church.

It is not necessary nor wise to try to enforce one duty by disparaging another duty; nor to try to emphasize one truth by minimizing another. Paul said, "If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord". There are some nowadays who would magnify what they call the spirit by discrediting those who take the word of God literally. Paul says that literal obedience to the written word of God is the best evidence of spirituality. Disregard of the written word is destructive of spirituality. Whenever you hear somebody speak of any commandment of God as non-essential know that he has departed from the foundation of Christian faith.

Ackerman: Rev. D. A. McCall did the preaching for us in a meeting last week. The pastor, Rev. D. L. Hill, and the visiting preacher worked together like two consecrated ministers should. Brother McCall preached a series of sermons from the sayings of Jesus while on the cross, and they seemed to fit in with the greatest advantage. He was a new preacher here but he certainly endeared himself to the people regardless of denomination. The morning congregations were largely attended and the crowds at the evening services taxed the capacity of the building. Brother Vernon Martin led the singing in his usual happy manner. Results: Church and community greatly revived and twenty-two additions, twenty-one of whom were for baptism.—H. L. Rhodes.

Don't know whether Pastor W. A. Green is always happy, but he doesn't come around here any other way. He brought his boy to the hospital, where his tonsils were taken out and he is doing fine. Then brother Green told about the great victory of faith at Roxie, where the church is completing a new building. He has had experience in building on credit and wanted no more of it. The contractors wanted \$14,000 to put up the house, but agreed to work by the day. By utilizing labor of many of their own people the house will be completed for about half of the expected price. Whenever they got out of money, they got down on their knees and asked the Lord for it. Some way, in many ways, it came; it kept coming as they needed it and kept asking God for it. And the building went right on up. They now lack the seats; at least they did when this report came in. People have given joyfully and many have asked the privilege of helping. Above all the Lord came down in their midst and they are rejoicing in his presence. People are joining the church, and they go from strength to strength.

The law requiring all births to be registered with the State Health Department has been in effect only since November, 1912. It is possible for parents to whom children were born previous to this date to have them registered now, but may not be after this year. It is often a great advantage to have this done. See your physician or write the health board in Jackson.

Dr. Asa Q. Burns has accepted the call of Dodd College, Shreveport, Louisiana, to become active Vice President and Dean in charge of the college affairs. Dr. Burns is a graduate of William Jewell College, Missouri, and took his Doctor of Theology degree at the Southern Baptist Theological Seminary, Louisville, Kentucky. His deep interest in Christian education and denominational affairs, together with his experience as teacher and executive in other denominational schools, eminently fit him for the position which he will occupy. Dodd College will open its fourth session on September 17th. A class of thirty-two was graduated in the last session. This is a standard Junior college for girls located in the most beautiful residential section of Shreveport, Louisiana.—M. E. Dodd.

One speaker at the Northern Baptist Convention in favoring closer cooperation with the Disciples spoke of Texas Baptists as sacramentalists because they baptize people coming to them from the Campbellites. His purpose was to show that Texas Baptists are more nearly sacramentalists than Campbellites because the latter do not baptize people coming to them from Baptist churches. Anybody who thinks half a minute consecutively can see the fallacy in that, for Catholics and high church Episcopalian are avowedly sacramentalian, that is they believe that baptism saves. And yet Catholics and Episcopalian do not baptize anybody who has once been "baptized" in any way whatsoever. It is exactly because they are sacramentalists that they refuse to rebaptize.

A few days ago we picked up the new book by Dr. T. W. Ayers on Missions and Healing. It had been on our desk for a week and we hesitated about getting into it for fear it was a dull, made to order book. But when we started reading it there was no putting it away till it was finished. It was interesting to a high degree, because it was, in the first part of it, an account of concrete, personal experiences with individual Chinese who had been helped to health and led to the Lord. Dr. Ayers was for 25 years a medical missionary in China and has had much to do not only with individual treatments but with building and operating hospitals. Anybody who reads the book will get a genuine blessing out of it. Beside the experiences of Dr. Ayers there is a general account of Southern Baptist Hospital work in various foreign fields. It is published by the Foreign Mission Board in Richmond and can easily be used as a mission study book. Those who have heard Dr. Ayers's talks will be glad to get the book.

This is a nice mess we are in in Mississippi, when the operator of a show in Greenville is reported as saying that shows would go right on in Greenville on Sunday because the majority of the people wanted them. Who has taken a census of the people in that community to see what a majority wishes? And who is this that rises up and says that a local group anywhere in the state can defy the laws of the state because the law-breakers in that locality happen to be in the majority? The spirit of lawlessness has become defiant. And here comes the report from Natchez that a citizens committee has to go to the sheriff and call his attention to the fact that Sunday shows are in operation in violation of the law which every officer is sworn to uphold. Then the sheriff consults the attorney for the amusement company who doesn't know whether the shows will be continued or not. Is it not a good time to consult the district attorney? Cannot people who violate the law be apprehended while in the act of breaking the law?

Editorials

WHY COVETOUSNESS IS IDOLATRY

Why did Paul say that covetousness is idolatry? Was he just looking for an ugly name by which to call it? Did he just wish to use a term that would make it offensive to the last degree? Of course there are people, maybe preachers, who when they wish to put anything or anybody in the worst light, call them by the ugliest name they can think of. Just as the Jews in Jerusalem called Jesus a "crazy Samaritan". There might even be justification on such ground as this for calling covetousness idolatry. But we are persuaded that the term is not only a method of setting forth covetousness as a foul thing, but that it corresponds in fact to what idolatry stands for.

Covetousness is not said to be like idolatry; it is said to be idolatry. And there's a reason; maybe several of them. Idolatry is the substitute of something else for God, in our affections, in worship, and in service or obedience. Covetousness is inordinate and uncontrolled desire for the possession of material things. Religion is a heart yearning for fellowship with God, with some measure of realizing this desire. Idolatry is the prevention of this realization by the substitution of some material object which supplants God in the heart. And things which are equal to the same thing are equal to each other.

Religion is to love God with all the mind and heart and soul and strength. Covetousness is such a love of money as to make a man give to it or its acquisition all his mind and heart and soul and strength.

The worship of God is to admire him, to think on him, to think highly of him; to give him the first place in our hearts, to place him above everything in our estimation of values. It is to praise him, to speak highly of him, to pour out our souls in adoration of him. Covetousness is to put material possessions above everything else in our lives, to believe that they are the chief joy and of the highest value; to labor for their acquisition and to regard them as the highest end in life.

Religion is to let God control the life, to allow him to dominate our thinking and being and conduct; to let him determine our plans and our behavior. Covetousness is to allow worldly gain to occupy the citadel in our souls, to say what we shall do and how we shall live. It is to substitute the control of possessions for the reign of Christ.

One or the other of these forces is bound to dominate our lives. Both cannot do it. Jesus said, "Ye cannot serve God and mammon". Mammon is the name of a heathen God. It is equivalent here to the love of gain. There is no sense or equity in any American looking with disdain on a poor Chinese bowing down to wood and stone, if he himself is controlled by love of possessions. He is in the word of God declared to be an idolater. His soul is just as menial, his mind just as much enthralled, his life as sordid, his condition as pitiful as that of the heathen whom he despises.

Covetousness is idolatry. Take heed and beware of covetousness. Ye cannot serve God and mammon. No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. As to idolaters their part shall be in the lake that burneth with fire and brimstone which is the second death. Your love of money is measured by the slowness with which you turn it loose.

BR

Pastor L. S. Gardner reports the greatest meeting in the history of the church at Weathersby. There were 31 additions, nineteen by baptism and twelve by letter. The church was greatly revived. Brother C. E. Welch of Osceola, Ark., preached, and brother Gardner says he is one of the best gospel preachers he ever heard.

JESUS

Did it ever strike you that in speaking to or speaking of the Lord Jesus, that he is one of the very few people whom you address by name without a title? You do sometimes call him Lord, but perhaps more often you speak to him simply calling him by name, Jesus. This is not necessarily irreverent; and certainly implies no improper familiarity.

How few people there are whom you would speak to in this easy, informal way. Your brothers and sisters usually; or a few intimate friends whom you have known from childhood.

Members of some fraternal organizations, to show on how good terms they are with one another will address a fellow member by his first name as John or Jim or Ed. But had it occurred to you that this is the way everybody who approaches the Lord Jesus speaks to him?

This is said not to condone irreverence, nor to encourage it. Those who thus speak to Jesus or speak of him, are far from being irreverent. There is no more sincere reverence than in those who take the name of Jesus on their lips in prayer or in preaching him to others. But it is intensely significant that people have no hesitancy in thus approaching him. The meaning is just this, that those who know him and worship him believe him to be more approachable than any one else in the world, more companionable than our most intimate friend, more brotherly than our nearest relative, than the one by whose side we have grown up in the formative years. Jesus is our nearest soul companion.

And we believe this is just as our Father God purposed it should be. In the first chapter of John it is said that "The Word became flesh and dwelt among us", that is literally tented among us. Here is indicated the fact not only that Jesus identified himself with men by partaking of their human nature, expressed in the word that indicates the basal character of man, but that he chose to occupy a station that would put him in touch with the common man. That he pitched his tent among those who could not occupy high place, but could live only in a tent. Thus God dwelt with Israel in their desert march, even in the midst of them.

Barriers are broken down, "And I heard a voice out of the throne saying, Behold the tent of God is with men, and he shall tent with them, and they shall be his peoples, and God himself shall be with them and be their God; and he shall wipe away every tear from their eyes". Of Jesus it was said, Thou shalt call his name Emmanuel, which is God with us.

"It behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God. For that he himself hath suffered, being tempted, he is able to succor them that are tempted". The fact that we are permitted to call him by name, and that we are at ease in calling him by name, proves how approachable he is; how identified with us he is, how responsive to our needs.

We do not enter here into the discussion of the meaning of the name Jesus, with which the reader is already familiar. It was an Old Testament name, sometimes spelled out in full Jeho-shuah, and means Jehovah a Savior. Jehovah means the living God; he was the covenant God, the one who dwelt intimately with his people, who entered into contractual relationship with them. And he becomes in Jesus a deliverer and Savior. The name was given him from heaven before his birth. It is well for us that we can sing

There is no name so sweet on earth
No name so sweet in heaven
The name before his wondrous birth
To Christ the Savior given.

And when he hung upon the tree
They wrote that name above him
That all might see the reason we
Forever more must love him.

We love to sing of Christ our king
And hail him blessed Jesus
For there's no word ear ever heard
So dear, so sweet as Jesus.

THE TONGUE OF FIRE

We should read the new books coming from the press to keep abreast of the times, but there are some old books that should be read and re-read. Among such books is William Arthur's "Tongue of Fire." It should be widely read this year when our thoughts are fixed on Pentecost. Let us note some of the author's expositions of the subject, "The effects of the baptism of fire."

"That ye might be filled with all the fullness of God" is a prayer at which we falter. Is it not too much to ask? Is it not a sublime flight after the impossible? Let us remember it is not, "That ye might contain all the fullness of God." That would be more impossible than that your chamber should contain all the light of the sun. But it can be filled with the light of the sun—so filled that not a particle of unilluminated air shall remain within it. When, therefore, the hand of the apostle leads you up toward the countenance of your Father; when you approach to see the light which outshines all lights, 'The glory of God in the face of Jesus Christ,' put away all thought of containing what the heavens cannot contain; but humbly opening your heart, say, 'Infinite Light, fill this little chamber.'

After speaking of some men of old who were known as "good men and full of the Holy Ghost," he says: "Do not even the good frequently speak as if we were not to look for such burning and shining lights—as if we must be content, in our educated and intelligent age, with a style of holiness more level and less startling? Do not many make up their minds nevermore to see men such as their fathers saw—men at whose prayer a wondrous power of God was ever ready to fall, whether upon two or three kneeling in a cabin, and wondering how the unlearned could find such wisdom, or on the great multitude, wondering how the learned could find such simplicity? Nevermore see such men! The Lord forbid! Return, O Power of Pentecost, return to thy people! Shed down thy flame on many heads! To us, as to our fathers, and to those of the old time before them, give fullness of grace! Without Thee we can do nothing; but, filled with the Holy Ghost, the excellency of thy power will be of Thee, O God, and not of us."

The effects of Pentecost upon the laity is emphasized. "They all began to speak." This shows that the testimony of Christ was not borne by the ministry alone; that this chief work of the Church was not confined to official hands. The multitude of believers were not mere adherents, but living, speaking, burning agents in the great movements for the universal diffusion of God's message. Many feel as if religion, on the part of the ministry, was to be a matter of bold and public testimony; but on that of ordinary Christians, a heart secret between themselves and God. Let us sit down in sight of that first Christian scene; let them behold every countenance lighted up with the common joy, and hear every tongue speak under the common impulse, and then ask Bartimeus, or Mary, if the private disciple has not just as much cause to be a witness that Jesus lives, and that Jesus saves, as either James or John. Let them ask if it is like their religion that one lonely minister shall, on the Lord's day, bear witness before a thousand Christians, who decorously hear his testimony as worthy of acceptance by all, and then go away, and never repeat the strain in any human ear?"

—H. H. Smith.

Ashland, Va.

NEW ORPHANAGE SUPERINTENDENT

Mr. O. C. Miller, the newly elected Superintendent of the Baptist Orphanage, of Jackson, Mississippi, is a biographer's puzzle. Enlarged and paraphrased what he says of himself is that he is thirty-four years of age, a native Mississippian and a member of Baptist churches since his youth.

Further information about the author is not provided in the text.

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Further investigation discovers that he was born and that he increased in wisdom and stature and in favor with God and man in north Mississippi. He is a graduate of Ohio State University and of Peabody College. All his life, whether in school or out, he has been a student. He lacks only twelve weeks of residential work at Peabody for the completion of his Master's course. Much of his study in college has been on child psychology, and he has practically applied that science as County and City Schools Superintendent.

As Superintendent of Education of Tishomingo County, Mr. Miller raised and expended the sum of \$750,000.00 in enlarging and improving the schools of that county. In his work he is distinctly professionally minded. He has never let political expediency control his advocacy of the ideal both in general program and teacher efficiency in his schools. Following his term as County Superintendent he served as Superintendent of city schools in respective order at South Pittsburg, Tennessee, and D'Lo and Forest, Mississippi. Testifying the high esteem and absolute confidence of the people of Forest where he had just closed his first session large delegations appeared at each sitting of the Orphanage Board in Mr. Miller's behalf.

As is true in most such cases made and provided, one of Mr. Miller's greatest qualifications is his elegant wife. Mrs. Miller is educated and refined and is a lady of rare Christian grace and charm. She attended school at Iuka, West Tennessee State Teacher's College and Peabody. Like her husband she devoted a large part of her college life to the study of child psychology; and like him also she has applied the knowledge so gained in a number of years of successful teaching. Children instinctively love her, because she first loves them.

Mr. and Mrs. Miller have no children of their own, but they have fervent parental hearts. They both agree that discipline is not enforced but induced. They believe corporal punishment should rarely be inflicted and they resort to it only in extreme cases.

Since his election as Superintendent of the Orphanage, Mr. and Mrs. Miller have spent their short vacation visiting and studying conditions in similar institutions, among them being the Tennessee Baptist Orphanage. They have returned full of zest and enthusiasm for their new work, believing that therein they have a God-given opportunity of ministry unto His little ones.—J. K. H.

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SO HELP US! EVEN THE TARIFF HAS BECOME A RELIGIOUS ISSUE

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At times, when administering thumping whacks to manifest evils, we have been slightly puffed up with a feeling of heroism, but other occasions have left us in the attitude of pussy-footting. Have we been guilty of pussy-footting about the tariff? Many times we have drawn up the typewriter for an editorial shot at the tariff; then we hesitated; then refrained. But Mr. Alton L. Miller, retiring president of the Northern Baptist Convention, was pleading in his annual address for attention to the causes of war. His plea included this pregnant statement: "How long must we endure an international irritant in the form of a tariff drawn without reference to its world significance or its economic implications merely to satisfy the desires of this small group or that minority influence?" And this is a great religious convention with a world outlook, a world significance and a world responsibility! Not less impressive is the fact that the statement was received with enthusiasm and, so far as known, **nemine dissentiente**. This event can only mean that hereafter religious spokesmen are under bond to ask concerning any tariff the following questions: What is its effect upon international good feeling? What is its world significance? What are its implications for the economic welfare of peoples? Who are its beneficiaries?—The Baptist.

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Pastor W. L. Eadous had Dr. J. W. Mayfield with him in a good meeting at Morton.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE SPECIAL SESSION OF THE STATE CONVENTION JULY 15th

Announcement of the special session may be found in another part of the paper. This article is written because two pastors have approached the writer stating that they did not approve of the special session. The writer asked each to suggest a remedy so that the special session would not have to be. The remedy suggested by the first is not workable. The second did not offer a remedy. These two pastors share the feeling of the officers of the Convention and of those who voted in conference that this call for the special session be made. But to use the language of the Frenchman, we had come to an empasse in so far as carrying out the instructions of the former special session of the State Convention is concerned. Here is one important matter which seems not to have received the consideration of some who were charged with the responsibility of executing the Convention's orders. There is now past due on the former Clarke Memorial College obligations \$44,884.63. The interest on some of these obligations has not been paid for more than four years with none of the principal having been paid. A large part of this amount is for salaries of faithful teachers who taught our boys and girls during the past session. They have borrowed money in order that they might live and their creditors are pressing them. They expected relief from the Convention and their creditors were asked to wait and did wait because of their faith in the denomination. Several banks hold notes which are past due and on which the interest has not been paid. These banks also made the loans because of their faith in the Baptist Denomination.

Judging from the information in hand, it was the consensus of opinion when the special session adjourned that the former Clarke Memorial College properties would be purchased by the Trustees of the Mississippi Baptist Orphanage, that a large part of the purchase price would be paid with building and repair funds in possession of the Baptist Orphanage. It was also the understanding of some most vitally concerned that with this purchase price the most urgent obligations would be met first and that the creditors would be no longer embarrassed and that the credit and honor of the Baptist Denomination would be safeguarded and maintained. Some Trustees of the Orphanage, however, looked upon the building and repair fund in hand as a trust fund and that to use these funds for the purpose of carrying out the instructions of the Convention would be a diversion of the funds and breaking of faith with the donors. However, many of the largest contributors to this fund held a different view, and perhaps a majority of the Orphanage Board of Trustees.

To clarify some misunderstanding on this point, it may be in order to say that when the emergency campaign for the Mississippi Baptist Orphanage was contemplated more than two years ago that the plan called for \$200,000.00. It was to be a building and repair fund. After some deliberation it was decided that a campaign for this large sum which contemplated a building program would be postponed until the question of permanent location of the Orphanage had been settled and, therefore, the financial objective would be reduced from \$200,000.00 to \$50,000.00, for it was believed that this sum would repair the buildings on the present grounds and make them comfortable for the time being. Consequently individuals who had been expected to give \$500.00 and \$250.00 were not asked to give sums so large, but the \$500.00 prospects were asked for not over \$100.00. It was also stated in the literature which went out that no new buildings

would likely be erected until the question of permanent location had been definitely decided. So, those who read the literature understood when making their contributions that only repair work would likely be done with the funds contributed. The repair work was done, but there was a considerable surplus left over. Hence, it is the conviction of many that to use these funds for the purchase of the Clarke Memorial College properties will not be a diversion since the comfort of the children is the consideration, and that in the purchase of the Clarke College properties one building alone is worth more than the purchase price of the land and buildings all told.

There are also Trustees of the Orphanage who believe that this institution should be removed from Jackson, but do not think it should be moved to Newton but to some point adjacent to Jackson.

It is of vital importance that the question of location be definitely determined, for whether the Orphanage remains on the present site or is moved to some other location one thing is very evident and that is that a new building program should be launched and that modern and up-to-date buildings be erected for the care, protection and comfort of the children entrusted to us. The question of economy is not the only one of importance. To say we are sacrificing too much in the way of buildings in moving to another location is out of the question since the old site for several years has needed new buildings and equipment. Hence, we should clear our minds on this point and determine that wherever the Orphanage is located there must be a new building program. Hence, it is not going to cost more if located away from Jackson. Furthermore, the sale of the Jackson property will go far towards paying for the building program at some other place.

Now, how can the special session be avoided? One pastor holds that since the Convention passed this motion, "I move that this Convention pledge itself to the payment of the Clarke College debt", which motion was made by Dr. J. P. Williams and passed unanimously, that the State Convention Board is both obligated and empowered to take the matter in hand and settle it. But the mover of this motion said he had no such thought in mind, but that it was in his mind that the Convention would do just what it did do; that is, to instruct the Trustees of the Baptist Orphanage to purchase the former Clarke College properties and that with the purchase price the College obligations would be settled and that the properties of the College would become the properties of the Mississippi Baptist Orphanage. There seems to be but one way out and that would be for the Orphanage Trustees to use the building and repair fund on hand to take care of obligations which must be met and cannot wait until the regular session of the State Convention. A large number of the Trustees, including the President of the Board, are willing to do this. Then the regular session can, if deemed wise, make provision for the replacing of this fund and for raising whatever additional fund may be necessary. We shall have no trouble in raising money for the Orphanage in any reasonable sum when once we make up our minds to work together in carrying out the expressed will of the Convention. May the Lord give us light and wisdom and courage and grace to know and do His will in this important matter.

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Mr. Josiah Bailey, who defeated Senator Simmons of North Carolina for the Democratic nomination to the United States Senate, is a son of a Baptist preacher, he and his father both having been editors of the North Carolina Baptist paper, The Biblical Recorder.

COLD SPRING ON THE HUDSON

This is one of the interesting small towns of New York, dating back to Revolutionary days. The setting is attractive and historic. It is right on the Hudson River, which is the connecting link between New York City and Albany, the capital, which fact has made it one of the best known and most important rivers of the country. It is also on the Grand Central Railroad, about half way between New York City and Albany. This is one of the very busy and prosperous railroads of the state, with not less than one hundred trains a day, and with four tracks to care for them. Twenty-five of these trains from New York City to Albany stop here, and seventeen from Albany to New York City, giving this small town forty-two stops a day.

The population of Cold Spring is about two thousand, many of whom are foreigners from various lands. Most of the people are very decently housed, and the majority of the families own their own homes, and many of them have automobiles.

The town itself does not furnish sufficient occupation for the people, as there are no factories here, but the Grand Central Railroad gives employment to most of them. The great railroad machine shops between here and New York, with an assessed value of \$2,000,000, give regular work to about one hundred men who live here, and with free transportation. Besides, about two hundred persons, mostly young men and young women, take an early morning train daily to New York, where they are employed by the railroad in the city, with good wages and free transportation. This means that this town is largely dependent on the Grand Central Railroad, with permanent and well paid employment, which is the chief reason why so many families own their own homes.

In town, and in the immediate neighborhood, there are some very wealthy families, most of whom made their fortunes in the city, and have their business offices there, and in some cases their winter residence. One of the mountain summer estates near here is that of J. Pierpont Morgan, and another place, even more extensive, is the property of one of the well known beer manufacturers of New York City. Of course he is opposed to Prohibition, is anxious for the repeal of the Eighteenth Amendment, voted for Al Smith, and probably would welcome the return of the saloon, the real source of his wealth.

Cold Spring is very intimately associated with Washington, who had his headquarters here before there was a town. A marble slab, in the railway station yard has the following inscription:

"General George Washington,
in frequent visits to the American troops,
encamped near by during the War of
the Revolution,
Drank at this Spring, and gave
it its name, Cold Spring."
And the town still bears that name.

To prevent the English boats from passing up the Hudson a great chain was stretched across the river, a part of which is still sacredly preserved in the town. One of the valuable assets of Cold Spring is its undeniable contact with Washington.

West Point, the famous Military Academy, is very near, so near that we can hear the music of the military band, and feel the shock of the great cannon that booms away every now and then, sometimes causing our windows to rattle. This is commencement week at West Point, and 241 of our finest young men have won their diplomas, and will go forth to occupy important positions in the army. Twenty girls have been waiting anxiously for this week, for to them it not only means military diploma week, but also **wedding week**. Perhaps some brides do not fully realize just what it means to marry a military man. Of course we must have highly trained military men in our day, but I love to think of what the Holy Spirit says through the prophet, "They shall learn war no more."

Cold Spring is not noted as a church going town. Just what proportion of the people attend church, I am not able to say, but it has been officially stated that only 25 per cent of the Protestant church membership of the entire state of New York attend church regularly.

There are five denominations in this town, Episcopal, Methodist, Baptist, Presbyterian, and Catholic. Catholics have the largest church membership, and the largest church attendance. It is a striking fact that while only 25 per cent of Protestant church members in this state attend church, perhaps 75 per cent of Catholics attend. This discrepancy merits careful study. The Episcopal church is next in membership and attendance. Most of the wealth of the town and the community are with this church. The present rector is celebrating this month his thirty-fifth anniversary in Cold Spring. He is very highly esteemed, and there seems to be no wish for a change on the part of rector or people. He inherited a large fortune years ago, and he not only has not been spoiled by this fact, but he is using it for the good of the church and the community. His salary is paid regularly, but is dedicated to some good work outside of his own personal needs. He is a bachelor, and his cultured and efficient sister keeps house for him, and ably assists him in the work of the parish. The extensive grounds of the Episcopal church is one of the chief beauty spots of the town.

The Baptist church has a small membership, and they find it hard to keep a pastor, as they are not able to pay a living salary. Just now they have a preacher who is doing some kind of secular work in New York City during the week, and preaches here every Sunday night.

Why could not two neighboring churches agree to call the same pastor, and claim his whole time, as is so often done in the South.

The Presbyterians and the Methodists not only have a larger membership than the Baptists, and more men of means, but they have also a comfortable parsonage, and hence they are seldom, if ever, without a settled pastor.

Now and then all the churches unite in a Sunday night service, to emphasize some special occasion. This happened recently, but the Methodist church was only half full. I was present, and was greatly disappointed at the size of the congregation, as all five denominations, including the Catholics, had agreed to unite. I said to myself, "This surely does not speak well for the town." I confess that I was also disappointed in the sermon, which was not a gospel sermon, but an address, without spiritual instruction or appeal. I felt that a worthwhile opportunity was largely wasted.

The hospital and the library are a credit to any town of like size.

I am spending the month of June here, not in the town, but two miles out, in the beautiful home of one of my daughters and her European husband, and their dear little four year old daughter. He has a business office in New York City, where he spends every Monday, Wednesday and Friday, and sometimes an extra day, or a trip to Canada, where much of his business is done. This home place, consisting of thirty-five acres, is beautifully situated in full view of the Hudson and West Point.

I have preaching appointments for three Sundays of this month in New York, and for July I have the same in Roanoke, Va., and I may send a few lines to the Record from there. If my present plans materialize I shall see Clinton and Jackson before I return to New York.

—John H. Eager.

Cold Spring on the Hudson, June 12th.

The Home Mission Board returned \$99,000 from the building fund, which had been paid in to replace money stolen by Carnes, to the general fund and it was paid out to the creditors of the Board. We are making no objection to this, but it was clearly announced at the time the money was being raised for the payment of Carnes' shortage that the building fund would get its proportion.

(Continued from page 2)

ly needing help would find here an excuse to stay away. Lost people are constantly seeking for an excuse and they desire to be left alone. The greater the distance the church is from them, the better they will like it. The mission of a church is to seek and save lost. In all our experience we find that to do this we must go to these people. "For the Son of Man is COME." "Go out into the highways and hedges." "Go into all the world."

(5) Full-time Pastorates Not Essential.

Full time pastorates are not essential to effective work of a rural church. A pastor can lead a rural church to do good work and preach only one or two times a month. He can do this by properly organizing his people, training his teachers and working through his weekly teachers' meeting. What an opportunity for a rural pastor to spend at least four weeks in each church each year really teaching his people! For five nights a week, one week each quarter, twenty nights each year, he can teach them. Paul stayed a year and six months at one place and taught. In another place he stayed six months and taught. How we need our rural pastors to go, stay, and teach. It will bring about a new day when our rural pastors will do that.

The pastors of our city churches who have been so successful have given a large place in their work to the Sunday School and B. Y. P. U. organizations in reaching, teaching, training, and enlisting all the people. This should be even more so with a rural church where the pastor is forced to be absent three Sundays in the month. If he makes these organizations what they can be made in any church, his success is permanent. His preaching will be much more effective and his ministry will be multiplied many times.

(6) Unchurched Communities.

Great sections of our country are still unchurched. This is true in all of our states. There are great sections surrounding our towns and cities; new community centers, industrial establishments, growing communities.

(7) Enough People for All the Baptist Churches.

There are more than 12,000,000 white rural people in the bounds of the Southern Baptist Convention not members of any church. We need not fewer churches but in many places more churches to minister to this great multitude of people.

Some of our rural churches are weak because of neglect and not because of lack of a field. If a church has a field then it should be maintained. If it does not have a field it will die and no one will be the worse off.

(8) Statistics prove that an increase of churches decreases the percentage of population in the church. Here is a table below taken from *The Role of the Church in Rural Community Life in Virginia*, Bulletin 267, page 18. This Bulletin is published by the Virginia Agricultural Experiment Station, Blacksburg, Virginia.

Number of Churches	with 10,000 White Population	Per cent of White Population in the Church	in the Sunday School
56 and up.....	57	45	
46 to 55.....	51	37	
36 to 45.....	48	36	
26 to 35.....	43	33	
0 to 25.....	30	26	

2. Good Pastors with One to Four Churches, Depending Upon the Size of the Church.

The whole question here is the size of the church membership. A rural church with five or six hundred members can and should have a full time pastor. It is not a question of where a church is located as of the size of the task. However, it is not practical or possible to have a full time pastor in all our rural churches if we are going to minister to the people who really need help. Let us set out and discuss some of the reasons why it is not practical to advocate full time pastors for every rural church.

(1) Capable Men Not Willing to Give All of Time to the Small Church.

Good men are anxious to render service to the

Thursday, June 26, 1930

maximum of people. A capable man should not be expected to settle down to one church of one hundred members. The average church with one hundred to two hundred members is not large enough to have a full time pastor. A good pastor can lead four churches with an average of one to two hundred members each as easily and as effectively as a city pastor with five to eight hundred members and a corresponding constituency.

(2) A small church cannot pay a good man for all of his time and give any to outside causes.

Certainly a normal Christian will desire to contribute to the causes outside of the community in which he lives and should by all means have the privilege.

(3) A rural church can function every Sunday in Bible teaching, in worship and in Scriptural giving without the pastor being present every Sunday.

The church meets every Sunday in the capacity of a Sunday School and the pastor and leaders can utilize the Sunday School organization, made up of the best men and women in the church, to do these things. The pastor can and should work through his weekly teachers' meeting and through his Sunday School organization in helping to carry on the work. Any rural pastor can find it possible to attend at least one of the weekly teachers' meetings each month and in most instances two or more. Where this is done the pastor has an almost ideal opportunity to keep even a rural church working all the time at the essential things.

3. Re-Locate Churches Where Necessary.

Some of our rural churches have been left off of the main highway. These must move out. In due time they will. The community center has changed in some places and it will be necessary for the church to move. In many places, the "graveyard" was the deciding factor in locating the new church building. However, the younger generation will not have the same strong ties which exist now.

4. Organize More Churches.

When we stop organizing churches, we will greatly diminish our growth. "Go ye into all the world" is the command. The way to go is to organize and maintain churches in every community.

(1) Unchurched Communities.

There are many of these even yet. In the territory of the Southern Baptist Convention there are in round numbers 13,300,000 white church members of all denominations and 16,700,000 non-church members with 12,800,000 above ten years of age. If we ever reach and teach and win this vast army of human souls we must continue to organize churches wherever they are needed.

There are whole counties in several of the Southern States which do not have a Baptist church. Certainly there may not be any Baptists living in these communities. However, Jesus said to his followers, "Go and make disciples."

(2) Rural areas surrounding towns and cities.

Here we have thousands and thousands of people not in touch with any church. Here is a great opportunity for Baptists to minister to a multitude of people. Here is what Arthur Flake says, "The suggestion is made by some that fifty per cent of all the churches should be done away with by a process of elimination, unification and combination and that the cause would be greatly strengthened and these churches made far more efficient by so doing. While no doubt it is true in certain sections that there are some churches badly located, both in city and rural communities, yet this is local and not a controlling condition."

A careful survey of our rural situation in the South indicates that there are not half enough rural Baptist churches to minister to the spiritual needs of the great multitudes of people in these rural communities. Therefore, instead of reducing the number of rural churches, Southern Baptists ought to devote themselves with renewed energy to the task of organizing many more rural churches.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

IS IT UNSCRIPTURAL TO USE THE SUNDAY SCHOOL ORGANIZATION IN HELPING THE CHURCHES TO FINANCE THE KINGDOM?

In arriving at the correct answer to the above question, it is necessary to answer the following six questions.

1. Is it unscriptural for the Sunday School officers and teachers to be 100% for and back of whatever program their church adopts?
2. Is it unscriptural for the Sunday School officers and teachers to be 100% in contributing each Sunday, according to their ability, to whatever budget their church adopts?
3. Is it unscriptural for the Sunday School officers and teachers to help the pastor and deacons teach and explain to the members of the church and Sunday School whatever budget their church adopts?
4. Is it unscriptural for the Sunday School officers and teachers to join the pastor and deacons in urging every member to contribute each Sunday, according to their ability, to whatever budget their church adopts?
5. Is it unscriptural for the Sunday School officers and teachers to cooperate with the pastor and deacons in carrying out whatever plan their church adopts for securing the pledges of members?
6. Is it unscriptural for the members of the church and Sunday School to worship the Lord with their gifts during the teaching service of the church?

The above six questions cover absolutely everything that is included in the plan of using the Sunday School organization in helping the church to finance the Kingdom. If, therefore, the above six questions should be answered in the negative, the original question should likewise be answered in the negative. The answer would be, it is not unscriptural to use the Sunday School organization to help the churches finance the Kingdom. If, on the other hand, the above six questions should be answered in the affirmative, then the original question should also be answered in the affirmative. The answer in that case would be, it is unscriptural to use the Sunday School organization to help the church in financing the Kingdom.

We do not see how anybody can answer the above six questions any way except in the negative. We do not, therefore, believe that anybody who understands the plan will say that it is unscriptural to use the Sunday School organization in helping the churches to finance the Kingdom.

WHY SOME PEOPLE OBJECT TO USING THE SUNDAY SCHOOL ORGANIZATION IN HELPING THE CHURCHES TO FINANCE THE KINGDOM

Some people object to using the Sunday School organization in helping the churches to finance the Kingdom, and they are sincere in their objections. They object to it because they think it is unscriptural. And we believe that the only reason they think it is unscriptural is because they do not understand the plan.

Unfortunately the plan has been called by some "Financing The Church Through The Sunday School". This name is so misleading that one cannot possibly get from the name a clear conception of the plan.

When we first heard of the plan some three or four years ago our soul rebelled against it, because judging from the name, "Financing The Church Through The Sunday School", we drew the conclusion that according to this plan the responsibility for financing the Kingdom would be taken out of the hands of the pastor, the deacons and the church at large and placed into the

hands of the Sunday School officers and teachers and that instead of the church financing the Sunday School, the Sunday School would finance the church. We knew that if the plan did that it was unscriptural, and believing that the name correctly described the plan, we opposed it. When we learned that some of the pastors in whom we had the utmost confidence were using the plan, we took issue with them and charged them with being unscriptural. When, however, they explained to us how they actually used the plan, we saw that they were not violating the scriptures.

The name, "Financing The Church Through The Sunday School", had so prejudiced us against the plan that it took a long time for us to understand the plan, but when we did come to understand it thoroughly we saw that the conclusions we had at first drawn from the name were erroneous. We saw that the name was misleading, and that the plan itself was in perfect accord with the Scriptures, and we further saw that the work of the Kingdom could best be financed by using the Sunday School organization in helping the churches to finance the Kingdom.

(To be continued)

—o— SATAN'S BROMIDES

(Administered in the Average Church Meeting)

1. "Our people are doing all they can financially."
2. "We have peculiar local conditions."
3. "The times are hard."
4. "The pastor talks too much of money matters."
5. "Charity begins at home."
6. "If we drum for money too hard, the people will not come to church."
7. "The old system has worked pretty good; why change?"
8. "We have a building program on."
9. "The envelope system is just a new-fangled idea."
10. "We had better go easy because there is a lot of talk going around."
11. "They say."
12. "I have heard that Mr. So-and-So is already complaining."
13. "Our former pastor said."
14. "The other churches are doing less than we."
15. "This has been a custom here for many years."
16. "The people are used to the old way."
17. "We cannot afford to offend."
18. "Our people are poor."
19. "The whole scheme is legalistic."
20. "I move the matter be tabled."
21. "Perhaps when things pick up more we can go ahead."
22. "We cannot afford to experiment."
23. "Let's play safe."
24. "We have to cut down somewhere."
25. "If everyone does just a little."
26. "Let all give their 'mite'."
27. "The time is not ripe."
28. "Our present situation does not allow."
29. "Let us not have too many changes."

—(American Lutheran.)

The nomination of Mr. Morrow as Republican candidate for the United States Senate makes absolutely no change in the complexion of New Jersey or the Senate. Mr. Morrow is no witter than the man whom he succeeds. His election will not make a dent in the prohibition program.

Dr. J. D. Ray in The Baptist Standard answering the question, Do we have too many preachers, says, "Of the machine-made, salary-conscious, place-seeking, self-serving, professional, we have entirely too many. But of the Spirit-taught, hard working, sacrificial, self-forgetful, Christ honoring preacher we have not nearly enough."

Mississippi Woman's Missionary Union

President, Mrs. A. J. Aven, Clinton

Chairmen of Districts

District I, Miss Una Montgomery, Pickens
District II, Mrs. M. F. Doughty, Shaw
District III, Mrs. A. L. Fitzgerald, Crenshaw
District IV, Mrs. J. W. Brown, Tupelo
District V, Mrs. Isham Evans, Shuqualak
District VI, Mrs. H. F. Broach, Meridian
District VII, Mrs. J. H. Mathews, Gulfport
District VIII, Mrs. I. L. Toler, Gloster

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Young People's Leader, Miss Fannie Traylor
Young People's Counselors
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District III
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LETTER FROM PEARL CALDWELL

My dear Friends:

Letters are due to many of you, and somehow they do not all get written. It is good to know that you think of us over in this distressed land, and pray for us. As you see from the papers we still have wars and rumors of wars. This has not, however, hindered us in our work here in Pingtu. Our hospital, schools, and evangelistic work are going as usual. For this we are indeed thankful. In some places there are troubles from within and from without. There is, too, very much religious persecution. This is tending to sift out the chaff and to strengthen the true. Persecution seems never to really hinder the spread of the Gospel. Last Sunday there were 20 fine young people buried with Christ in baptism here in the city church and still others waiting for baptism. We are having special meetings this week with some enquirers, trying to help them really know Christ. Numbers of these have accepted Christ. We have abundant reason for thanksgiving and praise.

Our annual association and W. M. U. met here last week. Good inspiring messages were brought to the people. Outstanding among the events was the ordination of a new pastor, Mr. Kwan. This young man is deeply consecrated. Truly he is one of the Lord's own. In many ways we feel the work is moving forward. We have in the county earnest men and women who work on half salary and of course must farm or do some kind of work in order to get over the days but with it all they are earnest and love to tell the lost of Christ our Savior.

The evangelistic campaigns out among the churches have been fruitful, souls have been saved at almost every place and Christians revived. It is a joy to go in and out among these who have not had the opportunities of knowing Him that we have in our own land and give them the bread of life.

Miss Heu, my co-worker and I have spent almost the whole spring out among the churches holding meetings with the women and girls. God has been good to protect us in these lawless times. I know you help through prayer. There is much of kidnaping for ransom and the like but the Angel of the Lord encamps around us continually. We have been far back into the mountains in all kinds of places; it has been only peace and good will and eager acceptance of His word at every place. At Gao-gia, a little mountain town, we have a small church. The meetings were especially good there; souls were saved and the members were brought very close to Him. Just a year ago we had also held meetings there. It was interesting to hear them tell of the band of robbers that swooped down upon their town just an hour after we had left the year before. The very rooms that we had occupied were taken by them. Again we knew that His Angel had cared for us and rushed us out of town. We told them that early morning, when we had left, how we rather complained with the shantza (mule litter) had arrived to take us to the next church so very early, even before we were through breakfast, and how busy we were to get off and not keep the conveyance waiting. Then we knew how He had been caring for His servants. None of the Christians had been injured, only some of their goods taken, a few donkeys and what ready money they had.

We have some auto busses here now and the roads are getting better as autos increase, but our work takes us usually off the main, so we still find the donkey, the shantza, the wheelbarrow, and ox cart our good standbys.

May He bless you abundantly in your service in our own dear land, and will you not continue to help us through prayers?

Yours in His service,

Pearl Caldwell.

MISSION STUDY FOR 1930

From the annual Message of our W. M. U. President given at the New Orleans Meeting, these significant words are quoted—"The Co-operative Program is the approved agency of our denominational Missionary education and benevolent efforts. We are face to face with the problem of revitalizing this Co-operative Budget in some way that it may call to heroic giving."

For many years our Missionary Union has sought to give information through the study of God's word and the field which this word teaches is the world, thus seeking to revitalize our Methods and stir to more heroic giving. Again we quote, "The Missionary Message is an expanding Message; the living word advancing in mission fields is Mission Study. Mission Study is one of the dominating factors of our future progress. God's word in our hearts and missions is synonymous".

The appointment of a South-wide Mission Study Chairman completes the force of Southwide chairmen in specific phases of Union work. Knowing Mrs. Una Roberts Lawrence as we do through her work in the past we shall expect some far reaching plans and policies for W. M. U. Mission Study.

I have come to the work as State Chairman with an earnest desire to serve in any way I can though feeling my inability to attempt to promote new plans but I shall gladly follow the leadership of our Southwide chairman.

I would suggest that all associational and district chairmen write to State Headquarters if you have not done so for any and all leaflets giving information on Mission Study. I note "A Catechism" prepared by Mrs. Fred Hammock some time ago but is still good, The W. M. U. Year Book, "Mission Study Courses", etc.

Mrs. Cox suggests in her message that during the remainder of 1930 in our associational meetings the major emphasis be placed on Methods, Practical Institutes rather than the regular type of associational meetings. A study of real Methods will help the new member, the worker, the new Organization to grasp the work.

"Blend the basic Methods with the necessary inspiration and information to save the new Organization and help the untrained workers and leaders".

In the discussion on Methods of Mission Study in the meeting at New Orleans, the leader used the caption, "Good, Better, Best". The all day Meeting is Good; each day of the week is Better; one day each week for as long as necessary to complete the book is Best. My judgment from experience and observation is to reverse the last two—making a week of intensive study where possible Best Method. Some are using the plan for Institute work of having a book read, all of it, then a leader for each chapter to review the book; all taking the test at the close of the day.

A good plan, if all read the book, before the day. Some circles are using this plan in the local society. But the final word is study to know; for missionary fires must have missionary fuel.

Remember all awards must come through the office of our State Corresponding Secretary, Jackson.

An associational circulating Library is a fine thing. Pass on your used books to the new Organization or rural church society. Let us strive to make 1930 notable for Mission Study.

Margaret Buchanan,
State Mission Study Leader.

"LOOKING THROUGH MY WINDOW"

Youth is ever busy—ever ready for new worlds to conquer, new lands to discover, and today as I look through my window I am amazed at the wonderful visions that lie stretching before me. Northward the frozen track leads me to the hut of an Eskimo, or I find myself wandering through poor stricken, bleeding Russia; Southward are the jungles of Africa, the wilds of the Amazon Basin and the lofty crags of the Andes Mountains. Eastward, the teeming millions of China, the inhabitants of the land of the Rising Sun, germ infested India, and even the distant Islands of the sea beckon. Westward, I see our own red-skin brethren, and Godward I gaze into the very soul of our Inspiration.

From My Window I see the great need of a heathen people and I hear the great answer from God our Father. I see our young people as well as their elders rally round the Standard of the King of kings and I see relief coming to these heathen places through the power of the gospel of Jesus Christ.

Our brave missionaries toil unceasingly among these lost races, and our men and women toil as unceasingly back home to enable these dear hearts to carry on.

From My Window I see the youth of our land answering the Macedonian call with a ready heart, a willing hand and a zeal that needs no prompting. Bands of young people meet weekly, monthly to discuss ways and means of helping carry on the work of the Master. In most every Baptist Church is found the open window of the Y. W. A. We need not think ours is the only window, for gazing far out I behold the twinkling lights of countless windows, windows that open to receive the Light of Life and Love, windows open to send this Light into the surrounding darkness.

Looking into any newspaper of today I may find many references to "Sporting Youth". But looking into My Window, gazing as it were into the very soul of youth, viewing their various activities in carrying on His work, I am persuaded that the caption should be changed and made to read "Supporting Youth".

My Window is clear and flawless for no structural object looms between it and the Great Light of Life and Love. Through it I see Him with an eye of Faith. I feel the whispering stillness of His peace and the throb of His great abiding Heart.

Luna Chriswell, Corinth, Miss.

We are grateful to our State Mission Study Leader for her helpful suggestions on Mission Study. Take this to your Society and discuss it. Call the attention of Mission Study Leaders to it.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y
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SUBSCRIPTION: \$2.00 a year, payable in advance

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

North Carrollton Meeting

The North Carrollton Baptist Church began its revival meeting on Sunday, June 8th, and continued through the following Sunday morning service. The writer who is serving that church one Sunday in the month this year as pastor, did the preaching. The members of the church said that the congregations were rather unusually large, but there were many in the town who did not attend regularly.

The members of the church were faithful to the meeting. It was a very busy season with the farming element of the church, but many of them attended anyway. There were six additions to the membership of the church, three by baptism and three by letter. One middle-aged man and his wife and a fine young boy were baptized. The membership generally seemed to be more interested in the work of the kingdom when the meeting came to a close.

The members of the church at Carrollton were with us much of the time. Pastor Lummus and wife were there some, Bro. and Sister H. E. Merrill, Bro. and Sister Fancher, Bro. and Sister Arrington and some others from up there attended. We appreciated the presence of these brethren and sisters.

Bro. T. M. Stepp and family, he is the superintendent of the Sunday school; Dr. I. W. Bush and family, Dr. Bush is clerk and treasurer; Bro. J. C. Powell and family, he is deacon of the church; the Colvin family, Mrs. Barnum and family, the King family, the Lee family, the Woodell family, the Turners, Deloaches, Lukes, Smiths, Parkers, Barnetts—these are some of the local people who rendered faithful services during the meeting. Mrs. McClain had been sick for some months so her family was hindered.

With faith and hope we look towards the future of this good church, which has been doing business for the Lord for some 35 years, expecting better days and more interest than is has at present. To that end pray for us we ask.

District 2 B. Y. P. U. Convention

This body met with First Baptist Church, Grenada, June 19 and 20. Four hundred and sixty-one registered. Therefore it was the largest in the state by nearly 100. While the city of Grenada was looking for only about 150 to attend, yet it did its part well in taking care of this large number. It taxed their capacity and their wits a bit, but they did not complain but went and did the thing nobly. These Baptists are a brave set of people.

Bro. A. J. Wilds and Miss Durscherl were in charge of the meeting. Bro. Stewart was president, and he made a good one. His address was one of the fine hours of the convention. Dr. Bailey, a medical missionary from China, brought the inspirational addresses. He brought us some splendid information relative to conditions and needs in the heathen land. Bro. Wilds brought the key-note address of the meeting. Soul winning was his subject and he struck the key note all right.

Miss Durscherl made one of the best talks of the whole convention on soul winning. She was plain and scriptural and talked like a veteran. She is a mighty force for righteousness in our state. Mrs. F. Q. Crockett, young peoples' leader for the district, also made a splendid talk on "The Lifting Leader." Sorry to lose her and her good husband from this section as they are leaving Tunica July 1st.

Among the pastors attending were W. W. Grafton, Chorister, C. C. Weaver, L. S. Cole, V. E. Boston, Vice-President, S. G. Pope, R. A. Kimbrough, N. L. Roberts, W. E. Farr, Madison Flowers, J. H. Hooks, A. L. McKnight, C. W. Baldridge, W. M. Powell, J. S. Deal, W. L. Howse, John L. Falkner, Ira Eavenson, D. L. Sturgis, F. Q. Crockett. There were perhaps others whose names I failed to get.

Everything went off like clock-work and it was voted one of the very best that had been held. It will meet with Pastor Sturgis and his good church at Indianola next year. Bro. R. E. Denman, of Greenville, was elected president. These meetings are wonderfully inspirational and Bro. Wilds is doing much for the B. Y. P. U. cause through them.

—o—

Notes and Comments

In my sketch of Carrollton Baptist church last week I failed to mention Bro. H. E. Merrill among the clerks of that good church. He was clerk for sometime. He and his good wife have long been members there and have wrought well.

We were sorry to learn that Pastor Kinsey, of Merigold, will have to be in the hospital for several weeks recuperating from injuries received recently in an auto accident. May he soon recover.

The Delta section has at least two pastors in the Baptist Hospital at Memphis, Rev. R. A. Eddleman and Rev. W. R. Cooper. Special prayer was made at the recent convention for their recover.

Appropriate resolutions were adopted by the Grenada Convention relative to the recent death of Rev. R. M. Boone of Marks. He was one of our good preachers and he will

be sorely missed. Consolation to his wife and children.

One of the good women of Coffeeville died June 18th, Mrs. Susan Elizabeth Goodwin. She was nearly 86 years old. She was loved, honored and respected by all. She had been in poor health for many years, and confined to her bed for the past year. More will be said of her soon.

The writer was called to attend the burial of Harris Pate, a few miles out from Coffeeville, last week. For some unknown cause he is supposed to have taken his own life by shooting himself with a shotgun. He was 18 years old and why he did this deed is not known. It was a sad affair.

Rev. C. C. Weaver, of Hernando, was called home from the convention to attend the burial of the son of Dr. W. H. Rafferty, of Memphis.

On June 15th, the Baptist Church at Gray's Creek, near Hernando, ordained to the gospel ministry, Dr. W. H. Rafferty. Elders C. C. Weaver and Norman L. Roberts composed the presbytery. Dr. Rafferty is the leading Chiropractor of Memphis and gives health lectures over the radio of Sunday afternoons. He is a fine addition to our ministerial force in north Mississippi.

Mr. Jas. L. Bartlett recently came from Memphis and located in the neighborhood of Scotland Baptist Church near Winona in Montgomery Co. He soon had a splendid B. Y. P. U. organized and is now to act as organizer for that county. When one loves the Lord and has the grace, grit and energy he can transform a community.

Dr. Bailey told at the convention how that Cornelia Leavell, ten years old daughter of Dr. and Mrs. Geo. Leavell, of Stout Memorial Hospital of China, won a Chinese woman to Christ and salvation. This little lady is following in the footsteps of her fine parents early in life.

Miss Ida White Dockery began the B. Y. P. U. work in Eudora Baptist Church, near Hernando, a few years ago. The work was much run down then, but today it is a full-time church with four unions and won one of the loving cups as the best in the state. Rev. N. L. Roberts is the active young pastor. Rev. W. W. Grafton was pastor there when this new work was begun. This shows what one consecrated young lady assisted by a live pastor and backed up by a willing church can do.

Rev. John H. Hooks, pastor at Moorhead, has accepted a call to be pastor of First Church, Grenada, to begin September 1st next.

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JACKSON, MISS.

SOCIAL SERVICE WEEK AT RIDGECREST

July 13th to 19th, 1930

Under the auspices of the Southern Baptist Social Service Association in cooperation with the Sunday School Board of the Southern Baptist Convention, which Board now manages the program of the Ridgecrest Assembly there will be held in Ridgecrest, North Carolina beginning Sunday July 13th, and running through Saturday July 19th, a Social Service Conference.

There will be representatives participating in this Conference from our orphanages in the several states, our hospitals, the Relief and Annuity Board and the Good Will centers. It is also expected that representatives from several other agencies, such as Homes for Aged Baptists and Homes for Aged Woman will be present.

Dr. Rolvix Harlan, Professor of Social Science in the University of Richmond and President of the Virginia Social Science Association, is to deliver a series of addresses bearing upon several phases of social service. Among his topics are: "The Personality and God"; "Can the Idealists Outlaw War?"; "I Sat Where They Sat"; "The Social Service of Jesus"; "The Social Tests of Religion"; "The Rights of the Child"; "Can Industry be Christianized?"; "Have Aged Servants Any Claim on Us?"; "A Socially-minded Rural Minister"; "Sociology in Religious Education"; "Can the Drink Habit be Conditioned Out of Us?"; "Southern Industry and the Responsibility of the Churches"—(a forum).

Other speakers and conference leaders who will participate on the program are Mr. R. F. Hough, Virginia Baptist Orphanage, Salem; Dr. A. T. Jamison, Connie-Maxwell Orphanage, Greenwood, South Carolina; Dr. J. O. Colley, Alabama Baptist Orphanage, Troy, Alabama; Dr. J. E. Trice, Florida Baptist Orphanage, Arcadia, Florida; Miss Edwards, Mills Home, Thomasville, North Carolina; Dr. G. T. Lumpkin, North Carolina Baptist Hospital, Winston-Salem; Dr. L. J. Bristow, Southern Baptist Hospital, New Orleans; Dr. W. M. Whiteside, Baptist Hospital, Columbia, South Carolina; Dr. M. L. Kesler, General Manager, Mills Home, Thomasville, North Carolina and President of the Southern Baptist Social Service Association; Secretary T. J. Watts, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas; and Miss Emma Leachman of the Southern Baptist Home Mission Board representing Good Will Centers.

Many pastors of rural and industrial churches are expected to be in the Conference and to participate in its open discussions.

Full announcement of the provisions for entertainment in the Ridgecrest Hotel and the rates will be furnished by the Ridgecrest Management. We would advise that any desiring accommodations write Mr. R. F. Staples, Manager, Ridgecrest, North Carolina.

—Thomas J. Watts, Secretary, Southern Baptist Social Service Association.

The Sunday School Department

SUNDAY SCHOOL LESSON REVIEW

In the past twelve lessons based on the thirteen last chapters of the

TSINAN, SHANTUNG, CHINA

May 21st, 1930.
Dear Friends:

You have no doubt been reading in the papers something of the war situation in China and wondering how it is affecting us and our work. It really never is as bad as the news papers make it, though it is bad enough. For several months war clouds have been hanging over us and in some places skirmishes have been fought between scouting parties of the opposing forces, but no serious damage has been done. Much preparation is being made by both sides for a big drive. Miles of trenches have been dug in our section. All fortifications are being strengthened, hundreds of recruits are being enlisted and it is beginning to look as if it might be the most serious war in the history of China. Many think it will be the final war between the North and South. It is too early to decide this however.

In many places missionaries have been ordered to evacuate their stations to the sea coast for safety. So far we here have not received such orders and hope to be allowed to remain in our stations. You will wonder how the political situation affects our work generally. I am happy to say that so far, we have gone ahead with every phase of the work unmolested. Our schools were never more flourishing and we have not been bothered by student strikes and other troubles as has been the case in many other mission schools where some have had to close. At each of our four centers in the city we preach regularly to good sized crowds who for the most part listen gladly to the preaching of the Gospel. Many have enrolled as inquirers and received New Testaments. The women's work, done mostly in the afternoons at the different centers is indeed promising. The women are not only taught the Gospel, but are taught to read their Bibles at the same time. Some over sixty have learned to read, and say only the Lord could have helped them to learn at such an advanced age.

We returned last Monday from a few days itinerary at the country among out stations. While out we saw many things to encourage us in the work. At one place we baptized thirteen converts. At nearly every place there are those who are awaiting baptism just as soon as we can go out again. It is hard to say now just when we can go again, since on this last trip we were detained for nearly a half day on the North side of the Yellow River before being allowed to cross to this side. All the boats have been ordered to stop

ord of the last year of the life of our Lord upon earth.

Golden Text—Thou art the Christ, the Son of the living God. Matt 16:16.

first Gospel we have Matthew's rec-

running and are held on the South side of the river. This is an order from the military and is a safety measure to prevent spies and plain clothes soldiers belonging to the enemy forces to operate in territory occupied by forces belonging to the South. Finally we by asserting ourselves a little, were able to get permission from the officer in charge of the soldiers guarding the river, to send across a ferry to take us over. Not a single person besides ourselves was allowed to get on the ferry.

In spite of all the difficulties we feel we have never seen a greater opportunity for preaching the Gospel than at present. We say with Paul, "A great and effectual door is opened and there are many adversaries". How we do need more workers, both missionaries from home, and Chinese. Pray with us that the Lord of the harvest may thrust forth more laborers into this needy field. Also continue to pray that God may keep and use us to hold high the old Blood stained Banner of the Cross here in this part of China.

Yours in Him,

—J. A. Abernathy.

—BR—

Last Saturday and Sunday, third Sunday in June, was my time at White Oak. I had to conduct the funeral at Mt. Carmel of Bro. Walter Bailey, so my son, C. S. Moulder, preached at White Oak Saturday morning. One was restored to the church. We were both at Pine Grove in the afternoon, at which time my son preached. I preached that night. One was received by letter. The B. Y. P. U. rendered a good program. Sunday morning I preached at White Oak. Three joined by letter. I then preached again in the evening at Pine Grove, one being received by letter. I then preached for Mrs. John Warren, a sick lady. Went back to White Oak that night for B. Y. P. U. They rendered a very interesting program. I then preached again.

I will give the times and places of my revival meetings this Summer: I have been preaching this week at the New Cohay Camps. Will begin my meeting at Good Hope, Smith County, next Sunday. Bro. S. V. Gullett will do the preaching. This will make his third year there. The fifth Sunday in June begins my meeting at Pine Grove, Simpson County, Bro. W. O. Carter doing the preaching. First Sunday in June at Beulah, Simpson County, Bro. J. W. Hudson doing the preaching. Second Sunday in July my meeting begins at Line Creek, Scott County, Bro. A. H. Miller doing the preaching. Third Sunday in July at White Oak, Bro. S. V. Gullett doing

the preaching. Fourth Sunday in July at Polkville, Bro. R. A. Eddleman doing the preaching. First Sunday in August at Oak Grove, Bro. J. C. Richardson doing the preaching. Second Sunday in August at Concord, Rankin County, Bro. G. H. Shepherd doing the preaching. Third Sunday in August I will help Bro. W. H. Bradshaw at Franklin, Madison County. Fourth Sunday in August my meeting begins at Sardis, Bro. Mack Hughes doing the preaching. Second Sunday in September I will help Bro. Willie Mott at Pleasant Hill, Clarke County. I have some other meetings in September and October, the dates not yet arranged. May the Lord give us a great year's work.

—D. W. Moulder.

—BR—

HELEN HAPPY AT HOME

—By Louis J. Bristow, Supt.

About eighteen months ago I wrote a story about Helen, a girl who was afflicted with tuberculosis, and asked for contributions to pay the cost of her care in the Southern Baptist Sanatorium at El Paso. The response was cordial and soon a nurse from the Baptist Hospital in New Orleans took Helen to El Paso where she was treated in the Baptist Sanatorium. Her illness was arrested and the first of May she returned to her home at 1707 Esplanade Avenue, New Orleans, where she now is. The total cost of Helen's case was \$1,487.28, and I received nearly that sum from contributions.

Individuals, Sunday School classes, women's societies, etc., in Mississippi contributed \$325.30. The name of every contributor was sent to Helen month by month, and she wrote each one a letter of thanks. Sometimes the address was not given and in some cases letters were returned because of lack of correct addresses.

A few days ago I went with Secretary E. D. Solomon to Emmanuel Baptist Church where he was to preach, and Helen sang in the choir, happy in her restored health. I had never seen Helen before her appeal for help came, but I came to know her well while she was in El Paso. I have seen her several times since her return, and she says one of the

greatest joys of her life was found in her correspondence with those who gave to her expenses. She is a fine young woman whose experience has taught her the meaning of Christian love and fellowship. Her father was long a sufferer from tuberculosis and died shortly after Helen went to El Paso. The widowed mother works to support the family. Possibly if the father had had proper care in the incipiency of his illness he might have lived and been able to care for his loved ones who are now bereft of his presence and love.

Isn't it a joy to have had part in healing Helen?

—Louis J. Bristow.
New Orleans.

Innocent Signs: "Have a cup of coffee and roll downstairs." (A sign once seen on Third Street, Louisville, Ky., at street entrance to basement cafe. "Do not break your bread or roll in your soup." (A decree in a book on etiquette.)

TIRED EYES Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.

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LYN, N. Y.

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Thursday, June 26, 1930

THE BAPTIST RECORD

604 BAPTIST STUDENTS AT S. T. C.

Another quarter has begun. Many of our old students have gone home for the vacation. But despite this fact the number of Baptists attending school here is continually increasing. New students are here, and former students are back again. At the present more than half of the student body are Baptists. We have an enrollment of 604 Baptist students here now.

Much effort is being made by the B. S. U. Council to enlist as many as possible of these students into our religious activities here on the campus.

An Adult Union Organized

For the benefit of the older teachers who want training in the work of B. Y. P. U.'s, an Adult Training Union is to be organized. This is a course of methods of carrying on a B. Y. P. U. We hope the teachers will see and realize the value of this organization and become members of the union.

—Frances Grimes,
Reporter S. T. C.

BR

RESULTS OF INTERMEDIATE PROGRAM CONTEST

The Intermediate Counselor of the Intermediate Department, Baptist Sunday School Board carried in the October-December issue, an article launching a program contest. The response has been gratifying. More than a thousand programs were sent in. Due to the large number of programs the decision has been delayed. The judges announce the following:

\$50.00 for the best set of fifty-two original programs—Miss Sula Baggett, Rt. 3, Anna, Ill.

\$10.00 for the best single original program—Mrs. D. C. McCall, Jackson, Miss.

\$5.00 for each of three other original department programs—Mrs. Maude Abner, 2302 W. Oak St., Louisville, Ky.

Miss Ruth Spinks, 933 Edgewood Ave., N. E., Atlanta, Ga.

Mrs. George E. Smith, Kershaw, S. C.

We appreciate the fine response and splendid cooperation of each one sending programs.

—Intermediate Department
Baptist Sunday School Board.

BR

An Irishman coming out of ether in the ward after an operation exclaimed, "Thank God! That's over!"

"Don't be too sure," said the man in the next bed. "They left a sponge in me and had to cut me open again." Then the patient on the other side added, "Why they had to open me, too, to find one of their instruments."

Just then the surgeon who had operated on the Irishman stuck his head in the door and yelled, "Has anybody seen my hat?"

Pat fainted.—Ex.

BR

A professor attempted to teach a class of little negroes to memorize, "Be not afraid, it is I."

Professor (following day): "Sam, what was the quotation I taught you yesterday?"

Sam (after thinking): "Don't get skeered, 'taint nobody but me—"

AN OLD TESTAMENT VERSE By James E. Dean

"The chariots rage in the streets; they rush to and fro in the broad ways: the appearance of them is like torches; they run like the lightnings" (Na. 2:4).

My attention was first called to this verse by an evangelist who said it referred to automobiles. He also declared that a number of other modern things were expressly referred to in the Bible. After the service I asked him when I might see him and get those other references. He named an hour the following morning and the hour found me on the spot. But there is nothing to his automobile prophecy or to any of the others. The prophecy quoted above refers to the overthrow of Nineveh and nothing else; the chariots are just chariots and nothing else. It is somewhat of an exaggeration to say that they run like the lightnings, but neither do automobiles run quite so fast.

Another of his references was Job 38:35, "Canst thou send forth lightnings, that they may go, and say unto thee, Here we are?" This is supposed to refer to the telephone, and we might fancy such was the application if we let our imagination play wildly. But read the context and you see it is but vivid personification. The lightnings and the thunders are obedient to Jehovah, but Job can do nothing with either of Them. This is as far from a reference to the telephone as anything could be. Today man directs the electrical forces that make the telephone conversation possible. Of course ultimately God is beneath and behind this just as everything else, but even yet man is not master of the lightnings.

Our good evangelist at that time was opposed to the digging of the Panama Canal, and quoted, "What God hath joined together let no man put asunder." If we should interpret this passage thus literally in every realm what a transformation would come over all our modern civilization! No one could cut a stick of timber or a hide of any animal! This interpretation of Scripture is one of the most mischievous imaginable. It transforms the Bible into a book of magic instead of a great storehouse of spiritual and religious principles. It is written to lead men to God and not to answer curious questions for every curiosity seeker. Neither is it to be used in telling fortunes by opening at random and seeking to find a verse that will solve the particular problem that is causing the trouble. God intends that we shall use our God-given intelligence, and even when we read the Bible we cannot afford to cease thinking. Job 38:22 is poetry and not an anticipation of some modern discovery made during the world war. It is plain enough to any man who reads it carefully. There is no hidden meaning here. God says Job knows nothing about the treasure houses where the snow and hail are stored up to be used of Jehovah in some great day of battle, as when Napoleon burned Moscow.

Baptist Bible Institute,
New Orleans.

HOME-MADE LYRICS

THE TRADE-IN

By Uncle John

YES, . . . take the old pianner out; she's gettin' in the way . . . The once she made us happy,—was a blessin' in her day . . . She's held our home together,—mebbe forty-seven years; see, she cost a span o' hosses an' a half-a-load of steers . . . But,—she's gettin' yaller on the keys,—she's got a ratty tone—but, somehow,—blame it,—mebbe I'll be sorry when she's gone!

Set the new jigger in her place, rigg'd up with all she'll stand—so's I can ketch the ether-wave that's jazzified the land . . . The balance? Yes—I'll pay it, son, as fast as I can spare . . . The dotted line? I see it now—here goes—at last it's there! . . . Now, ef I slump in payments due, you fellers watch my track,—I ain't so certain . . . mebbe want the old pianner back!

SPARK PLUGS

R. L. Davidson

Kissing is not the only way of catching diseases but it is the most satisfactory.

The woman who marries a child of the devil may expect to have trouble, sooner or later, with her father-in-law.

The reason why a hotel chef draws a bigger salary than university professors is because more people take his courses.

If it be true that "by their fruits ye shall know them," then there are a lot of crab apple trees in the world.

It is getting so that the church is about the only safe place to go on Sunday.

Just because highbrows are called "the upper crust" is no reason why they should be tough.

A man may be a Christian and play the saxophone but he makes it mighty hard for his next door neighbor to be one.

If some bald headed men we know would sugar their heads they could easily pass them for liver pills.

Some women think more of their husbands than they do of them.

If a woman's face is her fortune some women have the appearance of being just about bankrupt.

Sentimentalists are advised not to send gifts to the inmates of state prisons. Wait until the boys come out on parole and they'll select their own presents personally.

A sufficient intelligence test today is existence.

Old Lady (to druggist): "I want a bottle of canine pills."

Druggist: "What's the matter with the dog?"

Lady: "I'll have you understand my husband is a perfect gentleman!"

The druggist, in profound silence, put up some quinine pills.

Fork Union Military Academy, one of the Virginia Baptist Schools, has recently been designated an "honor school" by the War Department at Washington, D. C. There are very few academies that win this distinction and it means much for the future of the school. The lamented Dr. William E. Hatcher founded this school thirty-three years ago and it has had a splendid history. The new president, Dr. J. J. Wicker, will be pleased to send a catalog to anyone who has a boy interested in a first class military school of high standing. Address Wicker, Fork Union, Virginia.

BEAUTIFUL BOOKLET ON MEMORIALS

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Just Off the Press
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Every monument buyer should have a copy of booklet "Winnsboro Granite Memorials in Impressive Design," and study the important facts contained in this beautiful booklet before making purchase. This booklet makes clear the all important factors which mark the ideal monument, and tells why Winnsboro Granite stands pre-eminently the leader in quality as a monumental material.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 26: Luke 19:12-27

1. What other parable is like this one? Matt. 25:14-30.
2. Who is meant by the nobleman? What is meant by the "far country" that he went to, and came back from?
3. As each servant received the same thing, does this mean that there is something that Jesus gives each one of us, the same thing? Could this mean the gospel that He gave us to preach?
4. What did the first servant do with his money? Was he a good servant?
5. Did the second servant use his money well? What sort of a servant was he?
6. Did the third servant make any use of his Master's money? Was what he said about his Master true?
7. What sort of servants are you and I? Do we do all we can to tell other people about Jesus?

My dear Children:

Take a look at our Contributors Account, and you will see what a long jump our funds have taken since last week. We have reason to be happy about it. Think of receiving \$16.00 in one letter! This is the largest amount we have ever received at one time, I believe. We are certainly grateful to this fine B. Y. P. U., the Martha Oliver Union and their leader. We thank them very much.

Another good gift is from Mr. and Mrs. Bystander, who are friends of ours from outside the State, and members of our Circle. We are pleased indeed to hear from them again, but not so very much surprised, for they are "helpers in every good work".

These fine gifts set us forward so far with Our Library Fund that Miss Byrd is pretty sure to get her books, and we have nearly enough for the Orphanage ten dollars for June. Let us all keep in mind these two funds, and give all we can.

Now a little personal word, to two little girls of Tillatoba. They sent me two letters that I think were not meant for The Children's Circle, but some other paper, so I am not putting them in. They will understand. If they will write us another letter apiece, for our Page, I will be glad to print them.

With love to all,

Mrs. Lipsey.

Miss Byrd's Library Fund
Brought forward.....\$20.25
Mr. and Mrs. Bystander.....2.00
Martha Oliver B. Y. P. U.,
Grenada, Mrs. A. N. Ray-
mond, Leader.....16.00
Laverne Sanders.....10
Juanita Byrd G. A.'s, Mary
Nell Ford, Secretary.....3.00
Adele and Mary.....1.15
Total.....\$42.50

Orphanage Account
Brought forward.....\$6.40
Mr. and Mrs. Bystander.....3.00
Rosa Williams.....0.05
Laverne Sanders.....10
B. Y. P. U., Pope, Miss., Mary
Duke, Pres.35
Jack and David Denton.....25
Adele and Mary.....1.00
Total.....\$12.15

Learned, Miss., June 12, 1930.

Dear Mrs. Lipsey:

How are you and the page children? I am a little girl 6 years old. I will be in the 2nd grade next year. I have a sweet teacher. I am sending 5c for the little orphans. I have a baby sister 2 years old. Grandma is staying with us now. I

go to the Sunbeam Band on Thursday and to Sunday School on Sunday. I hope to see my letter in the Record. Much love to all from

Rosa Williams.

These are nice days, Rosa, for you and little sister to play out in the yard under a tree. Did you ever make a playhouse under a big tree with roots coming up around the tree? The roots will make rooms, dining-room, bedroom and kitchen, and you can have flowers for ladies. Thank you for the money.

Grenada, Miss., June 10, 1930.

Mrs. P. I. Lipsey,
Jackson, Miss.

Dear Mrs. Lipsey:

After reading your page in the Record about the Library fund for Miss Byrd, I asked my B. Y. P. U. if they did not want to have a part in this fund, so am enclosing check for \$16.00, being amount contributed from the Martha Oliver Union, First Baptist Church, Grenada, Miss. These boys and girls are of the intermediate age. We named our union for one of our faithful members, whom God called home about two months ago. She was such a sweet Christian girl and had served as President and Secretary of our union and we miss her very much, so in memory of her, we named our union the Martha Oliver Union. May God bless you in your good work. Very truly yours, Mrs. A. N. Rayburn

(Leader).

Indeed, it almost took my breath away, Mrs. Rayburn, when I opened your letter, and found that your B. Y. P. U. boys and girls had sent us this splendid gift! It means a great deal to us and Miss Byrd, and I am sure it is going to mean much to those in whom you have so beautifully cultivated the grace of giving. Thank you so much, all of you, and may you all find blessing in the Lord's work.

Batesville, Miss., June 11, 1930.

Dear Mrs. Lipsey:

Haven't we had some wonderful weather? It has been so pretty that I think everybody is about up with their work. We are over boling for the first time and I am going to try to write more often now. We organized us a young people's B. Y. P. U. Sunday afternoon. I think it is the grandest thing. We have two unions. Everybody is going to work hard and make our B. Y. P. U. a grand one. The older people organized them one too. The Oxford B. Y. P. U. came to our church last Sunday and put on a program. I did not get to hear it all, but what I heard was good. Say, girls and boys, we want to help Mrs. Lipsey on Miss Juanita's library. I will help as much as I can. It will soon be blackberry time, so be careful and don't get too many redbugs on you. Your friend,

Frances Draper.

P. S.—I will send some money on Miss Juanita's library fund next time, as Daddy is not here this morning.

Frances.

Perhaps the blackberries may help you, Frances, to get some money for Miss Juanita's books—you and others: I hope it will. Write again and tell us about it.

Raymond, Miss., June 17, 1930.

Dear Mrs. Lipsey:

I am going to write you about our trip to see Donald yesterday. First, he wanted me to thank you for the nice book you sent him. It came while we were there, and we all thank you so much. There are forty-four fine children down at the Preventorium now. It certainly is interesting to go there. Donald looks so well now, and he certainly

is getting a genuine coat of tan on him. We think he will soon come home, but he says he doesn't want to come home at all yet awhile. Donald has had letters from Ernest Clark, Mrs. C. C. Johnson and others. We thank all so much for writing to him. Love,

Frances Keith.

So glad to hear from you, Frances, and that Donald is doing so well. I was at the Sanatorium Sunday afternoon, to see a sick young lady, and wanted to see Donald, but was there at the wrong hour to see him.

Shelby, Miss., June 17, 1930.

Dear Mrs. Lipsey:

We are twins, 9 years old July 6th, and will be in the 4th grade next term. We go to S. S. and Jr. B. Y. P. U. Our pastor is Mr. S. G. Pope. We are going on a B. Y. P. U. hayride tonight. We are sending 25c for the little orphans. I wish you could see our three puppies; they are bird dogs. Sincerely your friends,

Jack and David Denton
and our visitor, Paul Murphree.

We have several pairs of twins, and are so glad to add you, Jack and David, to our list, and hope Paul will come again, too. Thank you for the money.

Pope, Miss., June 15, 1930.

Dear Mrs. Lipsey:

We have some real B. Y. P. U. workers. They are always willing and anxious to help somebody. I am sending 35c for the Orphanage. We are hoping to send more next time. We are hoping to see this in print. May God bless you in the wonderful work you are doing. Sincerely,

Liberty Hill B. Y. P. U.,
(Miss) Mary Duke (Pres.)

Tell everybody thank you for us, Mary. The rest of the Circle is doing a good work, I think. Thank you again, and come some more.

McAdams, Miss., June 12, 1930.

Dear Mrs. Lipsey:

We take The Baptist Record and I read the letters each week. I think the way you are going to use the money is very nice and I'm sure Miss Byrd will appreciate the books. Miss Byrd taught a Sunday School Normal at our church once and stayed with us while she was there. I like her and am sure she is doing good work in China. I am sending 10c for the books for Miss Byrd and 10c for the orphans. I picked beans yesterday morning and made this money. I'm quite too old to be a member of your Children's Circle, but I wanted to give this money for Miss Byrd and the orphans because I'm sure it would be the nicest thing I could do with it. I am 16 years old and finished High School this year. I have four sisters and a mother and father living. I love them all. My baby sister Cora wrote to you last year. As this is getting very long, I must close, but hope to write

2nd Tim 1-12.

—C. M. Sherouse.

BR—
Brown: "Back to town again? I thought you were a farmer?"

Green: You made the same mistake I did."

MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

again when I have more money to send. Your friend,

Laverne Sanders.

We are so glad to hear from a girl who really knows Miss Byrd. Too old? Not a day too old, Laverne! Thank you so much, and come again soon, whether you have any money or not.

Bay Springs, Miss., June 16, 1930.

Dear Mrs. Lipsey:

I am sending you \$3.00 which comes from the G. A. of the Bay Springs Baptist Church. We have named our G. A. for Miss Juanita Byrd, and we want this money to go for her library fund. We have 13 members and meet twice a month. We have very nice programs and enjoy our meetings. We have a sweet leader, Miss Chandee Ainsworth, and we all love her dearly. Your friend,

Mary Nell Ford, Secretary.

How nice to name your G. A. for Miss Juanita, Mary Nell! That will give it a special Foreign Mission interest. You have shown this in your excellent gift for Miss Juanita's books. We thank every one of you so much.

BR—
"I BELIEVE GOD"

"That it shall be even as it was told me." Acts 27-25.

Declaration of the apostle Paul while a prisoner in custody of Julius a Roman centurion, aboard a crowded ship, on voyage from Caesarea to Rome; a vessel to which the smallest modern steamer would be a floating palace. This little ship, lost and tempest-tost, many days, without gleam of sun or star, was being storm-driven to unavoidable wreck. Yet Paul, calm and confident, "with a heart at leisure from itself," could counsel and cheer others, because he "believed God, that it should be even (exactly) as it was told him."

Let us likewise confidently believe and trust God, the creator of all things, the giver of every good gift. In all perplexing problems, disappointments and disasters, let us cast our care upon Him who careth for us, and peacefully rest upon his promises.

This same apostle, writing to Timothy, said, "I know whom I have believed," (not what I have believed) and am "persuaded (convinced) that he is able to keep that which I have committed to him against that day."

2nd Tim 1-12.

—C. M. Sherouse.

BR—

Brown: "Back to town again? I thought you were a farmer?"

Green: You made the same mistake I did."

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

B. Y. P. U. NOTES

Our Verse

"As many as received him to them gave he power to become the sons of God, even to them that believe on his name". John 1:12.

Win One

Recently I was talking to a four year old boy and before letting him go I took some coins out of my pocket and offered him a quarter. There were several pennies in my hand and this fine boy looked at the pennies and said, "I'd rather have those red nickles". I gave him the pennies and put the quarter in my pocket. The thought came to me then of how so many of we Christians are turning down the chief joys of life for the passing pleasures. The chief joys may be ours through winning souls to Christ. Hundreds of our young people during the recent conventions signed the soul winners pledge and we are expecting to hear all along through the year from these who are accepting the "quarters" which will mean in many cases that they are turning aside from the pennies.

—o—

Jackson and Grenada Conventions

We had thought when we enrolled 375 delegates at Prentiss that we certainly had reached the climax crowd for these District B. Y. P. U. Conventions, and certainly the spirit of that convention could not be beat, but when we began to enroll the messengers at Grenada, which include our delta churches and then on the last count when 461 had registered we could hardly contain ourselves. But the meeting for District One came first; this meeting was held with Davis Memorial Church, Jackson, and it was truly a splendid meeting. A good crowd was there with many who did not register. Only 135 actually registered but the spirit was fine and the crowd enjoyed the visit to the Orphanage where dinner was served in the dining room there, after which two groups of the Orphanage girls entertained the crowd with gymnastic and acrobatical stunts. This convention elected as officers for the coming year the following: President, C. J. Olander; Vice-President, Earl Clark; Secretary, Clifton R. Tate; Pianist, Mary Ellen Butts; Chorister, Rudolph Bradshaw; Junior-Intermediate Leader, Miss Enid Henry. The Pearson Intermediates won the banner and the convention goes to Magee for its 1931 session. For District Two the following officers were elected: President, R. E. Denman; Vice-President, V. E. Boston; Secretary, Mae Sheley; Junior-Intermediate Leader, Ruth Ford; Chorister, W. W. Grafton; Pianist, Mary Chapman. The banner went to Eudora Seniors, the Weaver Cup went to the Greenville Seniors and the Chastaine Cup went to the Junior Union of Eudora and the Intermediate Union of Sumner, these two unions both having enlisted every

possibility in the community for their union. Almost all the counties in the state were represented in one or the other of these meetings; more than 1,600 were actually registered with enough others to bring the attendance well over the 2,000 mark. We can't begin to report these meetings in detail, but just ask any one who attended and you will find that the Lord was in each of these conventions and left a large blessing upon those who were willing to receive it.

Here's a New One

The Corinth Church in Simpson County recently under the leadership of Bro. O. P. Moore organized a Senior B. Y. P. U. Alton Tullos was elected as the President and everything tends toward a successful work in this newly organized work. We are happy to add this union to our list and shall look forward to their becoming one of our best B. Y. P. U.'s.

—o—

Two New Ones for Panola County

It was the privilege of your Secretary to visit the Pilgrims Rest Church in Panola County recently and help in the organization of two unions, one a Senior and the other an Adult. Members of the two Adult Unions of Oxford gave a program the same afternoon and following that the unions were organized. Officers for these two unions are as follows: Adult Union, President, Mr. Frank Smith; Vice-President, Hulet Draper; Secretary, Mrs. S. L. Dees; B. R. L. Ivy Johnson; Treasurer, Mrs. McMinn; Corresponding Secretary, Miss Ella Tyler; Organist, Mrs. C. A. McConn; Chorister, J. C. Brome; Group Captains, Mrs. Locke and Mr. Ed Boyd. The officers of the Senior Union are, President, Kenneth Draper; Vice-President, Lillian Johnson; Secretary, Lottie Draper; B. R. L. Edward Dees; Treasurer, I. B. Willingham; Corresponding Secretary, Frances Lakey; Artist, Stanley Johnson; Organist, Grace Tyler; Chorister, Carl Tyler; Group Captains, Daisy Dear Johnson and Clyce McMinn. This is a splendid rural church, one that takes pride in their building and we believe one that will take pride in doing good work and who will therefore make these B. Y. P. U.'s real training service for the church.

—o—

Star Organizes

And here is another new one, STAR. We are happy to report a Senior Union for Star. They organized recently with the following officers: President, Buford Pierce; Vice-President, Tinnie Runnels; Secretary, Chester Cook; B. R. L. Cleon Mose; Treasurer, Reba Garrett; Corresponding Secretary, Roy Butler; Pianist, Hazel Garret; Chorister, Gay Dimple Clark. Mr. Earl Clark, President of the Rankin County Associational B. Y. P. U.,

is responsible in a large measure for this new union and we are indebted to Chester Cook, the Secretary, for the report of the organization. We wish them the best of success in training their members for real Christian service.

—o—

How about a B. Y. P. U. Banquet for your church? That is a mighty good thing to have once a year, letting all members of all unions have a part in it. A banquet even though there must be some fun in it adds dignity to the work and we need a little of that along.

—o—

Remember! your B. Y. P. U. is a religious organization and its members ought to be as reverent there as in any other service of the church.

—o—

The Associational B. Y. P. U. Training is the popular thing for summer months. The best way to have it is to set a certain week for it, enlist every church to hold the study course for all unions in its own church, using your associational talent for teachers, all coming together Friday night for a great social time together where reports

of the week's work will be given from each church. Another way is for all churches to come to some central church and work together for the week. Have you planned your's, Mr. Associational President?

—RR—

Three hundred and thirty-six former students of the Southern Baptist Theological Seminary and their friends held a reunion breakfast at New Orleans during the Southern Baptist Convention. Special speakers were Dr. Geo. W. Truett, Dr. W. J. McGlothlin, and Dr. John R. Sampey. The following officers were elected for the Southern Association of Alumni: President, Dr. John A. Davidson, Pastor(First Baptist Church, Clarkesville, Tenn.; Vice-Presidents, Dr. Logan B. English, Pastor, First Baptist Church, Henderson, Ky.; Dr. Carl A. DeVane, Pastor, First Baptist Church, Alexandria, La.; Dr. C. W. Durden, Pastor, St. John's Baptist Church, Charlotte, N. C.; Secy.-Treas., Dr. A. K. Wright, Pastor, Tabernacle Baptist Church, Louisville, Ky.; Chorister, R. Inman Johnson, Seminary Instructor in Church Music, Louisville, Ky.

WHAT THE RECENT CONVENTION ADOPTION OF THE RELIEF AND ANNUITY BOARD'S RECOMMENDATIONS MEANS

I
THE RELIEF DEPARTMENT WILL BE RE-ENFORCED AND ENABLED TO DO MORE FOR THE COMFORT OF OUR OLD AND DISABLED MINISTERS AND FOR THE WIDOWS AND ORPHANS OF DECEASED MINISTERS.

After the close of the present calendar year all receipts from the churches will be used in paying relief benefits. No part of these contributions will go to the Annuity Departments. Gifts designated to relief will also be faithfully used as they have always been for the relief of our veterans and the net interest earnings on invested relief funds will likewise be so used. Special gifts for relief will be gratefully received and promptly distributed, or if so designated will be added to the invested fund. REMEMBER THAT THE RELIEF DEPARTMENT WILL NOT BENEFIT BY THE ABOVE MENTIONED CHANGE UNTIL DECEMBER 31, 1930.

II

OUR ANNUITY DEPARTMENT WHICH HAS BEEN OPERATED FOR THE PAST TWELVE YEARS WILL BE CLOSED TO NEW MEMBERS SEPTEMBER 30, 1930, BUT WILL CONTINUE TO PAY THE FULL BENEFITS PROMISED TO CERTIFICATE HOLDERS. NO MEMBER NEED BECOME FEARFUL THAT THE BENEFITS WHICH HAVE BEEN PAID OR WHICH ARE EXPECTED FROM THIS SOURCE WILL BECOME LESS CERTAIN. MEMBERS OF THIS DEPARTMENT WILL CONTINUE TO PAY THEIR DUES AS HERETOFORE. THEY WILL BE PRIVILEGED TO TRANSFER TO THE NEW DEPARTMENT OF SERVICE ANNUITY WHEN THAT DEPARTMENT BEGINS TO OPERATE IF THEY ELECT TO DO SO. THEY MAY CONTINUE THEIR MEMBERSHIP IN THE PRESENT ANNUITY DEPARTMENT AND ALSO PARTICIPATE IN THE SERVICE ANNUITY DEPARTMENT IF THEY CHOOSE TO DO SO.

III

THE SERVICE ANNUITY DEPARTMENT WILL ENABLE CHURCHES INDIVIDUALLY TO JOIN WITH THEIR MINISTERS IN BUILDING UP FOR THEMSELVES AND FOR THEIR DEPENDENTS A MONTHLY INCOME AND DO THIS WHILE THE MINISTERS ARE IN ACTIVE SERVICE. THERE WILL BE NO MEDICAL EXAMINATION. THUS IN A DEPENDABLE AND ECONOMICAL WAY PROPER PROVISION WILL BE MADE FOR MINISTERS AND THEIR FAMILIES AGAINST THE TIME OF NEED. PREVENTION IS BETTER THAN CURE. THIS PLAN DOES NOT MEAN THAT THE RELIEF AND ANNUITY BOARD WILL DO LESS FOR PREACHERS WHO COME TO OLD AGE OR DISABILITY UNPROVIDED FOR. THE BOARD WILL DO MORE FOR SUCH PREACHERS YEAR BY YEAR. THE SERVICE ANNUITY WILL BRING ABOUT A CONDITION IN WHICH FEWER PREACHERS WILL COME TO OLD AGE OR DISABILITY WITHOUT A SUPPORT. THUS OUR MINISTRY WILL BE STRENGTHENED, OUR CHURCHES WILL BE BLESSED AND THE KINGDOM ADVANCED. LET OUR PEOPLE THROUGHOUT THE BOUNDS OF THE CONVENTION WRITE FOR FULL INFORMATION CONCERNING THE SERVICE ANNUITY. MANY CHURCHES AND MINISTERS ARE READY TO CO-OPERATE AND ERE LONG THEIR NUMBER WILL BE LEGION.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Building,
Dallas, Texas.

REPORT OF THE EXECUTIVE
COMMITTEE OF THE
SOUTHERN BAPTIST
CONVENTION
May, 1930

RECEIPTS

Cooperative Program:

Alabama	\$7,420.57
Arkansas	3,973.23
Dist. of Col.	3,349.55
Florida	7,446.04
Georgia	10,100.00
Illinois	627.59
Kentucky	16,838.11
Louisiana	3,362.76
Missouri	7,894.44
Mississippi	12,510.77
New Mexico	328.04
North Carolina	13,946.80
Oklahoma	5,399.31
South Carolina	13,598.61
Tennessee	20,100.00
Texas	40,000.00
Virginia	11,454.17
Arizona	15.38
Convention Collection	1,078.35
	\$179,443.72

Designated:

Alabama	2,471.23
Arkansas	2,317.38
Dist. of Col.	300.00
Florida	2,447.67
Georgia	8,458.95
Illinois	693.56
Kentucky	6,106.35
Louisiana	1,565.33
Missouri	8,516.31
Mississippi	470.93
Maryland	300.00
New Mexico	402.95
North Carolina	5,546.38
Oklahoma	2,722.21
South Carolina	301.44
Tennessee	9,800.33
Texas	18,325.72
Bethany Bap. Ch., Washington, D. C.	210.00
Convention Collection	207.00
	71,163.74

Total Receipts.....\$250,607.46

DISBURSEMENTS

Foreign Mission

Board	116,478.82
Home Mission	
Board	82,356.45
Relief and A-n- nuity Board	13,692.85
N. O. Bap.	
Hospital	4,280.20
Ed. Bd.	5,341.51
S. B. T.	
Seminary	6,971.01
S. W. T.	
Seminary	8,814.74
B. B. I.	8,990.65
W. M. U. Train- ing School	1,425.60
Am. Bap. T.	
Seminary	778.99
S. B. Con.	
Bonds	1,476.64
	250,607.46

Total Disbursements....\$250,607.46

DIRECT RECEIPTS AS
REPORTED BY AGENCIES

Foreign Mission Board

Cooperative

State	Designated	Program	Total
Arizona	\$ 14.57	\$53.82	\$ 68.39
Georgia	15.00		15.00
Kentucky	806.97		806.97
Maryland	5.00		5.00
Mississippi	134.56		134.56
N. C.	335.35		335.35
Oklahoma	100.00		100.00

S. C.	69.77	69.77
Tennessee	5.35	5.35
Texas	1,134.95	1,134.95
Virginia	421.60	421.60
Misc.	633.50	633.50

Total.....\$3,730.46

—BR—
FROM FLORIDA

This pastor has been away from Mississippi for six months without sending any message back to the brotherhood through the Record. He has not been without interest, however, in the Kingdom affairs of that state, and has missed the fellowship of the Mississippi brethren. But we have been cordially received in Florida, and find in this section much opportunity for real service in the Master's Kingdom.

The Bagdad Church received us cordially and have showered us with many tokens of appreciation. We have during these months seen some progress in the affairs of the church.

We have just closed a successful revival meeting in which the pastor did the preaching. New interest was awakened among the membership of the church and thirteen new members were received—ten of them on confession of faith and baptism. Several accessions have been had to our membership prior to the meeting.

The song services during the meeting were led by Bro. J. O. Beall, Samson, Alabama. Bro. Beall, besides being a good song leader and soloist, is a consecrated Christian gentleman, whose heart is really in the salvation of lost souls. He is giving himself wholly to evangelistic singing and would be a blessing to any church using him.

The writer has several engagements for meetings in Florida and Alabama for the summer. May all who read these lines breathe a prayer to God for His blessings upon our labors.

—H. D. Wilson.

Bagdad, Florida.

—BR—
"BINUM, THAT RELIGION IS
GOOD"

(Extract from a sermon on The Salvation of the South, by Geo. W. McDaniel. Clipped from The Home Field, March, 1910, by D. J. Miley, Gunn, Miss.)

It is almost a year ago since I went back to my old home and preached to the Negroes at their request.

They had come from the old farm and from all of the surrounding farms and filled the Negro church that day on the ground that my father gave them. I preached to them about the hope in this life and in the life to come.

I never preached a sermon with greater joy or parted with a congregation with more sincere sorrow, some of them weeping because they should see my face no more.

In December I had a letter from my sister, telling me of the illness of one of those Negroes. He lived with my parents before I was born, and my earliest recollections are associated with him.

It was he who taught me to ride. It was he who rode me in the little wagon which he had made, and when I grew up to young manhood that faithful Negro was my most loyal

supporter, and most faithful friend.

"He is sick," the letter said. "He has an incurable disease. He does not know it, but the doctor says he can not get well."

It was one of the saddest days that I had spent in Virginia and that day my heart was heavy as memory went back to those happy days of the past, and I wished I might keep faithful old Binum with me to the end.

I wrote him a letter: "You have never been guilty of an act of disobedience. I have never questioned your loyalty. We used to leave my mother and sister alone at home with you and they were as safe as if they had been behind a regiment of bayonets.

"Be sure that your trust is firm in God, that your repentance for all your sins is genuine, and if God calls you, be ready to go before Him without any sin unforgiven, without any unfaith in your heart. And when you die, I am writing sister to give you the best burial ever given any Negro in the community and to send the bill to him whose faithful servant you have been."

Three weeks later a letter came, saying: "He died three days ago. He slept with your letter under his pillow. His colored preacher walked across the country three miles to see it and said:

"Binum, that religion is good for this life and good for the life to come."

Brethren, heaven won't be all of heaven to me, if I do not meet my mother there and if when I cross over I can not clasp by the hand again that loyal old darkey, who, excepting my sister, has been the truest friend from my birth to this death.

They are our brethren. Let us love them and save them.

—BR—

REPORT
Of Lafayette County B. Y. P. U.
Association to the B. Y. P. U.
Conference of District Three

The Lafayette County Associational B. Y. P. U. is growing rapidly both in interest and in numbers. We have our meetings monthly, using the programs suggested by the State B. Y. P. U. Department. Everyone seems to enjoy the programs very much. Our association has been organized almost a year, and it has not missed a meeting during this time. All of the cooperating churches and B. Y. P. U.'s respond heartily to every call for service.

Sad to say, some of our churches do not have B. Y. P. U. work at all and at times seem like hopeless cases. Our group leaders have been doing some fine work in the way of visiting the churches that do not have B. Y. P. U.'s and getting appointments with them to discuss B. Y. P. U. work.

There are seventeen active churches in Lafayette County Association. At the time of the organization of our Associational B. Y. P. U. only two churches had B. Y. P. U. work. Now seven churches have B. Y. P. U.'s, and we believe one or two others will soon be added to this list.

We are very fortunate to have Brother Wilds, our State B. Y. P. U.

—
In Memoriam

Mrs. Ella Lightsey Kelley

Mary Ella Lightsey, daughter of J. B. and Mary E. Lightsey, was born near Paulding in Jasper County, Mississippi, on November 5th, 1862, and was married to John O. Kelley on February 2nd, 1880. She departed this life at 5:30 P.M. on June 10th, 1930, at her home near Pineview, Wayne County, Mississippi.

To the above union were born nine children, four boys and five girls. Two boys and two girls preceded her into the other world, Joseph, Walter Edwin, Bertha and Maud. She is survived by her husband, John O. Kelley, three daughters, Mrs. G. W. Blackledge, Columbia, Miss.; Mrs. J. C. Jones, Mill Creek, Miss., and Mrs. J. B. Easterling, near Rich-ton, Miss.; her two sons, John Kerney Kelley and Julius Oren Kelley, both of Pineview, Miss.; three brothers, Rev. L. E. Lightsey, Montrose, Miss.; D. M. Lightsey, Louin, Miss., and W. J. Lightsey, Louin, Miss., and twenty-five grandchildren and four great-grandchildren.

She professed faith in Christ and united with the Ebenezer Baptist Church in 1887. At the time of her death she was a member of the Pleasant Grove Baptist Church in Wayne County, where she had been a faithful member for the past thirty-five years. Her beautiful Christian life has been an unfailing blessing and source of inspiration to her husband, children, relatives and friends. Though she is alive and happy still in the better world, her wonderful influence shall live on also in the hearts and lives of all who knew her.

Funeral services were conducted in the Pleasant Grove Baptist Church by the pastor, Rev. P. G. Harper, and Rev. J. W. Fagan, pastor of Second Avenue Baptist Church, Laurel, Miss., and she was laid to rest in the Pleasant Grove Cemetery.

—J. W. Fagan.

—
In Memory of Mrs. N. C. Gibson, of
Laurel, Miss.

Mrs. Gibson entered into the heavenly rest on Thursday, June 12, 1930. She was nearly sixty-four years of age and was an earnest Christian, and was esteemed and loved by her many friends. She had a very kind, gentle spirit, which was especially manifested in the tender tones of her voice, so that one was often blessed by hearing her speak the most ordinary words.

As time passed on her Saviour seemed more real and precious to her, and she anxiously waited to hear His call, Come Home.

Secretary, with us occasionally. He adds much to the success of our work.

We are hoping and praying, if the Lord wills it, that we may be able to organize B. Y. P. U. work in every church in our county. I am asking that the Conference pray for us.

Respectfully yours,
—T. W. Black, President.

RIDGECREST AS A RECREATION RETREAT

All over the South, Baptists are making plans for their trip to Ridgecrest this Summer. They seek recreation from the routine of the year. They choose Ridgecrest not only for its high elevation, wonderful climate, and magnificent scenery but because of the attractiveness of the program which has been planned to interest leaders and laymen in every phase of denominational activity.

The following brief outline of the Summer Assembly Program will enable you to decide upon the week or weeks you will spend at Ridgecrest:

July 3-Aug. 26—Boys' Camp under direction of Chas. W. Burts, Jr. Address, R. F. Staples, Ridgecrest, N. C.

Sunday Services

July	
6	B. W. Spilman
13	Rolvix Harlan
20	Chas. E. Maudry
27	John R. Sampey
August	
3	W. L. Poteat
10	R. J. Bateman
17	M. E. Dodd
24	M. E. Dodd

July 5-11—Ridgecrest Reunion and in connection with it the annual meeting of the "Murchison Clan," who are always welcome visitors to Ridgecrest.

July 6—The season's opening sermon by Dr. B. W. Spilman. Special addresses by Dr. William Russell Owen of Asheville, and others.

July 18-19—Social Service Week. Separate conferences of leaders of: Baptist Hospitals, Orphanages, Good Will Centers, Relief and Annuity Board. Conference of State Elementary Workers under direction of Miss Lillian S. Forbes. The special speaker during this week beginning Sunday, will be Dr. Rolvix Harlan, of the University of Richmond, Richmond, Va.

July 20-26—North Carolina Week. Under direction of Dr. Chas. E. Maudry and the Baptist State Mission Board workers.

July 27-Aug. 2—Young People's and Adult Bible Class Teachers' Week. Intermediate Teacher's Week. The purpose of this conference is to help the teachers in their practical teaching work. The lessons for the last quarter of 1930 will be the basis of the discussion.

Aug. 3-6—Special Lectures twice daily by Dr. W. L. Poteat, former President Wake Forest College, on "Christian Principles as Applied to Civic Duties."

Aug. 7-16—Church Leadership Conference. Special conference for Pastors, Assistant Pastors, Educational Directors, Sunday School and B. Y. P. U. workers. It will deal with the practical questions of church administration, presented from day to day by special programs arranged to meet the needs of those present. Dr. J. E. Dillard will preside, assisted by Clay I. Hudson, William P. Phillips, Arthur Flake, H. E. Ingraham, J. E. Lambdin, LeRoy Moore, Mrs. W. J. Cox. Conference of State Intermediate Workers under direction of Miss Mary Virginia Lee.

Aug. 17-24—Final Week of Assembly. Preaching twice daily by

Dr. M. E. Dodd, pastor, First Baptist Church, Shreveport, La. His services will be for the unfolding of the Scriptures and strengthening the spiritual life.

Aug. 25-29—Closing exercises of Boys' Camp, entertainment by employees, and other exercises.

Special Accommodations for Children

A new feature, a children's playground, with a pavilion, sand piles and games under the supervision of a special attendant to lead them in their play and activities.

Special Railroad Rates

Special rates of one fare plus \$1.00 for the round trip, good for twenty days, may be secured from your nearest agent.

Automobile Travelling

Ridgecrest is on the North Carolina State Highway, No. 10, called "The Main Street of North Carolina." A limited garage space available at moderate charge and ample parking facilities.

Hotels

There are three hotels at varying rates and cottages for rent.

For further information address:

—R. F. Staples, Manager,
Ridgecrest, N. C.

HIGHLAND, MERIDIAN, REVIVAL

The Highland Baptist Church of Meridian has enjoyed a genuine revival.

The meeting began June 1 and continued through Thursday night, the 12th.

Dr. L. G. Gates, of Laurel, was the preacher.

The local choir, assisted by the congregation, did the singing and without the help of an outside leader.

Dr. Gates declared over and over that he had never heard more soulful singing.

Last Sunday evening I baptized 25. There were several who joined by letter.

It was truly a great revival from the Lord.

Dr. Gates' preaching "just suited" our people.

His exposition of the Book of the Revelations, at the morning hours, was greatly enjoyed by us all.

The other Baptist pastors of the city joined heartily and helpfully in the meetings—and they are at one in their emphasis that Dr. L. G. Gates has a wonderfully illuminating insight into what John saw on Patmos.

—R. S. Gavin, Pastor.

DESLOGE, MO., FIRST BAPTIST CHURCH

Theo Whitfield, Pastor

We have just closed our protracted meeting—having had with us for help, Rev. E. C. Abernathy and Mr. Luther Harrison, both of Seminary Hill, Texas. There were 62 additions to the church. This runs up the number of additions to report to the Association in August for our church to 120 for the year. The church gave the evangelist and singer \$410.00. This is the 3rd meeting Bro. Abernathy has held for us here—the other two having resulted in 92 and 57 additions respectively and by the way, the church each

time also rewarded him and the singer with \$400.00—besides many presents. One of the deacons gave the evangelist this year a handsome wardrobe trunk.

Mr. Harrison and wife are Mississippians coming from Hazlehurst and Summit. The present pastor

recently rounded out 6 years with this good people.

BR

Fond Mother (treating little daughter to her first soda): How do you like it, dear?"

Little Daughter: "It tastes just like your foot was asleep."

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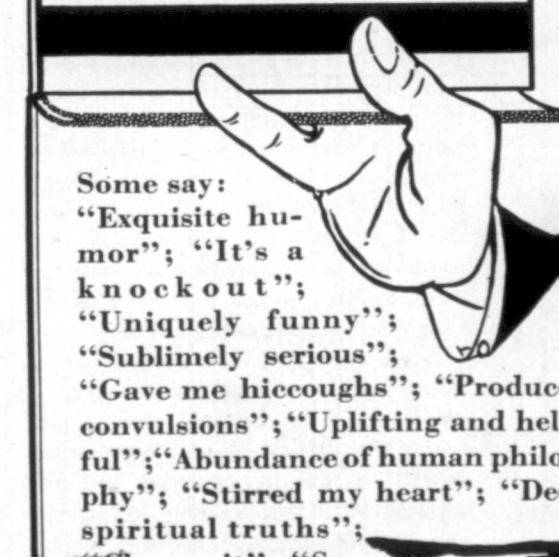
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ASSOCIATIONAL MEETINGS

If your association does not appear in this list with the date and meeting place, it is because we did not have a copy of the minutes. Please furnish this to the Baptist Convention Board Office. Or if there are any corrections, please let us know.

Association	Time	Place
Marshall Co.	Sept. 3-4	Mt. Moriah Church.
Lafayette Co.	Sept. 9	Bethel Ch.
Grenada Co.	Sept. 10	Elliott Ch.
Tippah Co.	Sept. 10	Ripley Ch.
Monroe Co.	Sept. 10-11	Athens Church.
Yalobusha Co.	Sept. 10-11	Way side, 2 mi. West Scobey.
Alcorn Co.	Sept. 11-12	Union Ch.
Calhoun Co.	Sept. 16	Macedonia, 2 mi. North Calhoun City.
Coldwater	Sept. 17-18	Hernando.
Noxubee Co.	Sept. 17-18	Concord Church.
Oktibbeha Co.	Sept. 18-19	Chestnut Grove, 5 mi. S. W. Sturgis.
Pontotoc Co.	Sept. 18-19	Oak Hill Church.
Lebanon	Sept. 23-24	Sumrall Ch.
Jasper Co.	Sept. 24	Stringer Ch.
Tate Co.	Sept. 25	Hopewell Ch.
Pearl River Co.	Sept. 25-26	Pine Grove, 7 mi. West of Picayune.
Madison Co.	Sept. 30	Lone Pine, 10 mi. East of Canton.
Rankin Co.	Oct. 1	Fannin Church.
Franklin Co.	Oct. 2	Siloam Ch.
Choctaw Co.	Oct. 2	Ackerman Ch.
Pike Co.	Oct. 1-2	Thompson Ch., 10 mi. West Summit.
Zion	Oct. 1-2	Pleasant Hill Ch.
Tallahatchie Co.	Oct. 2-3	Ascalore Church.
Liberty	Oct. 4	Elim, 8 mi. East of Quitman.
Oktibbeha	Oct. 4	Antioch Church, Neshoba County, Miss.
Copiah Co.	Oct. 7	Carpenter Ch.
Marion Co.	Oct. 7-8	New Hope Church.
Jones Co.	Oct. 7-8	Pine Grove, 5 mi. West of Ellisville.
Clay Co.	Oct. 7-8	New Montpelier Church.
Tishomingo	Oct. 7-8	Forrest Grove Church.
Bolivar Co.	Oct. 9	Cleveland Ch.
Winston Co.	Oct. 9	Ellison Ridge Church.
Yazoo Co.	Oct. 9	Hebron Church.
Holmes Co.	Oct. 9-10	Antioch Ch.
George Co.	Oct. 9-10	Lucedale Church.
Chickasaw Co.	Oct. 9-10	Houlka Church.
Lawrence Co.	Oct. 10-11	Carmel Church.
Hancock Co.	Oct. 11-12	Bay St. Louis Church.
Deer Creek	Oct. 14	Rolling Fork Church.
Panola Co.	Oct. 14	Tocowa, 12 mi. West of Batesville, I. C. R.R.
Leflore Co.	Oct. 16	Sidon Church.
Greene Co.	Oct. 16-17	Salem Ch., out from Richton.
Leake Co.	Oct. 17	Thomastown Church.
Walthall Co.	Oct. 18	Knox Ch.
Montgomery	Oct. 21	Hebron Ch.
Simpson Co.	Oct. 21	Macedonia Church, 5 mi. South of M'hall.
Newton Co.	Oct. 22-23	Union Baptist Church.
Scott Co.	Oct. 22-23	Lake Church.
Clarke Co.	Oct. 23-24	Pleasant Grove Church.
Riverside	Oct. 23-24	Clarksdale

Church.

Jeff Davis Co.—Oct. 24—Carson, 6 mi. East of Prentiss.

Hinds—Oct. —Byram.

BR

REVIVAL

Wouldn't you love to see a real revival in Okolona? One sent of the Lord, born of Heaven by the Holy Spirit. One in which we would be so thoroughly convicted of sin, so completely overwhelmed of our guilt that we would cry "God be merciful to me a sinner". One in which the Bible would become a new book to us—yea the inspired, inerrant, authoritative, living Word of the living God. One in which a compassion for the lost that we have never known before would be born. O Lord God, revive thy work in the midst of the years!

Our Lord is the author of such revivals. He sent them in other days when His people met the conditions, and He is the same living, powerful, gracious, giving God today. Elijah's God still lives! Neither is His ear heavy that He cannot hear nor His arm shortened that He cannot save. O my people pray, pray, pray!

Let all who have been redeemed by the precious blood of Jesus Christ by whom we have access to the throne of grace, come boldly to the Father thru our Great High Priest. Let us come in confession of sin; in acknowledgment of our weakness and wrongs; in seeking the forgiveness of our transgressions; and in intercession for others that God may enable us to repent of sin, rout it, turn away from it, warm our hearts, break our proud selfish spirits, open our blinded eyes—Oh God forgive us, save us from the power of sin, lead us from the paths of sin, bring us again to Calvary that we may see the awful price of sin Jesus paid.

Restore unto us the joy of thy salvation. Revive in us a love for thy Word and thy work. Reveal to us our place in thy service. Return to us in a mighty, marvelous visitation. Let us see thy face. Let us hear thy voice. Let us feel the strength of thy mighty arm. Take us, break us, bless us and give us, Oh Thou Master of winds and waves; Thou multiplier of loaves and fishes. Thou who didst strengthen feeble limbs—strengthen us, that we may walk with Thee and for Thee. Thou who didst unstopp deaf ears—touch ours, heavy with the din and roar of this world's rumblings, that we may hear Thee speak. Thou who didst touch blinded eyes and men beheld the beauties and burdens of life—open our eyes that we may see Thee high and lifted up. Thou who didst raise the dead and call them from the tomb—raise our loved ones who are dead in trespasses and in sins, to life, liberty and loving service.

Even so come, Lord Jesus. Come in thy infilling Spirit into our hearts, our homes, our Church, our people. Come in convicting and converting power. Come in reviving and renewing strength. Come in saving and sustaining grace. Even so come, Lord Jesus. — L. C. Riley,

BR

NEWS BULLETIN

—

Do You Have One in Your School? Are there more people outside of your Sunday school than are on the inside? Are there a number of

church members who do not attend Sunday school? Are there any people in your community who cannot attend Sunday school because of exacting home duties or Sunday occupation? Are these enlisted and linked up with the work of your church? If you have to answer the above questions with four "yeses" and only one "no," then your school needs a Home and Extension department. It has five aims: To realize in the lives of its members the following results:

Systematic study of the Bible.

Personal acceptance of Jesus Christ.

Individual and family worship.

Enlistment, instruction and training in Christian service.

Development of the social side of the church life.

And all of this for those who cannot or who will not attend the Sunday morning sessions of the school. **This Will Help Yours**

If your school does have a Home and Extension department, you can help it by securing the following new free literature on the work of this department, becoming acquainted with the plans and program and boosting the work in your school:

Organizing the Home and Extension Department.

The Superintendent of the Home and Extension Department.

The Secretary of the Home and Extension Department.

The Home and Extension Department Visitor.

The Standard of Excellence for the Home and Extension Department.

Devoted to it

The July number of **SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS** has been devoted to the presenting of the work of the Home and Extension department. The new record supplies now ready are shown, the practical side of the work is explained, the values and possibilities of the department are set forth by those who know of the benefits first hand. A sample copy will be sent to any superintendent or pastor who is interested. Request the **SUNDAY SCHOOL YOUNG PEOPLE'S-ADULT DEPARTMENT**, Baptist Sunday School Board, Nashville, Tennessee, for all free literature and the sample magazine.

BR

A NEW TESTAMENT VERSE

—
(By James E. Dean)

"From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand" (Mt. 4:17).

The term "kingdom of God" also appears in the New Testament and some have sought to weave a mighty fabric of doctrine based upon different interpretations of these two terms. But let us see how the

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Scriptures use the terms. Matthew says "kingdom of heaven" 32 times, and "kingdom of God" five times. Mark says "kingdom of God" 14 times, Luke 32 times, and John twice; no one of these three gospels uses the term "kingdom of heaven" even once. The kingdom of God is mentioned seven times in the Book of Acts and frequently in the epistles of Paul, yet neither in the Acts nor the epistles does the term "kingdom of heaven" ever appear. Does it not seem strange that Mark, Luke, John, and Paul should all maintain a uniform silence regarding the kingdom of heaven? Yes, it is most remarkable unless the kingdom of God and the kingdom of heaven are but two terms for the same thing.

But let us pursue another line. Whereas Matthew quotes Jesus as saying, "Repent ye; for the kingdom of God is at hand; repent ye, and believe in the gospel." According to Matthew Jesus said, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." According to Mark he said, "Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables." In Matthew the kingdom of heaven is like unto a grain of mustard seed; in Mark it is the kingdom of God that is likened to a mustard seed. Surely the two terms are synonymous.

But let us look at Matthew 19:23, "Verily, I say unto you, It is hard for a rich man to enter the kingdom of heaven." The very next verse says, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." So Matthew makes the terms absolutely synonymous. The Jews frequently sought to avoid the use of the word "God," and that is the only reason why any one ever used the phrase "kingdom of heaven." It means precisely the same as the "kingdom of God," no more, no less.

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M. P. L. BERRY, President, Clinton, Miss.